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THE EXPOSITORY TIMES

Notes of Recent Exposition

WHAT are we to do with the myths of the Bible? This is the most fashionable question just now in what we might call 'Third Programme' theological circles. The question has been raised by Rudolf BULTMANN, who remains, even as a Professor Emeritus, the *enfant terrible* among the *Neutestamentlers*.

That the Bible contains myths of one kind or another is, of course, no new discovery. For a long time now, for example, many of us have treated Gn 3 as what might be called 'a true myth,' taking the line that, though Eden is on no map and Adam's Fall fits no historian's calendar, the chapter witnesses to a dimension of human experience as present now as at the dawn of history—in plain terms, that we are fallen creatures, and the story of Adam and Eve is the story of you and me. So far, so good. We expect that our readers, unless they are invincible 'fundamentalists,' will agree.

But the bombshell which BULTMANN threw into the camp of the German theologians a decade ago (when real bombs in plenty were dropping all over the place) and whose repercussions are now being felt over here, is of a different kind. It too has to do with myths in the Bible, but it raises issues far more serious; for the myths in question are New Testament ones, myths that lie at the very heart of the gospel by which we live. Put quite bluntly, BULTMANN'S thesis is this: the New Testament gospel comes to us encased in myths of apocalyptic and Gnostic origin: such myths are a serious stumbling-block to the modern man: what we have to do therefore is to purge this gospel of its mythical trappings and present the gospel, thus demythologized, in terms of current existentialism. The particular brand of existentialism recommended for modern man's consumption is that of Martin Heidegger.

It is a bold and radical proposal. When we grasp its full implications, we do not wonder that when BULTMANN wrote his famous essay on the subject he drew down on himself the thunders of many more conservatively minded theologians in Germany. Up till now those who know no German have been dependent for their knowledge of the controversy on Professor Ian Henderson's lucid 'Myth in the New Testament,' reviewed in our columns some months ago. Now in *Kerygma and Myth* [1] they may read BULTMANN'S essay for themselves side by side with the theological reactions of Professors Schniewind, Thielicke, Lohmeyer, and Schumann. The book ends with an English reaction from the pen of Dr. Austin Farrer.

Before we go further, it will be wise to hear BULTMANN defining his terms. By 'myth' BULTMANN means 'the use of imagery to express the other-worldly in terms of this world and the divine in terms of human life.' What are the myths he has in mind? This is where the man from Marburg becomes really radical. For he finds that not the cosmology only of the New Testament ('the three-decker concept of the universe, with heaven as the top flat') but its pneumatology, demonology, soteriology, and eschatology are all infected with this outworn mythology. Here are some of the things he says: 'It is impossible to use electric light and wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of demons and spirits.' (This is 'one in the eye' for contemporary theologians who have been inviting us to revive our belief in the devil!) On the New Testament doctrine of the Atonement he observes: 'This mythological interpretation is a hotch-potch of sacrificial and juridical analogies which have ceased to be tenable by us to-day.' And of the Resurrection, he says, 'Is it not a mythical event pure and simple?' New Testament teaching about the Last Things—about a cosmic catastrophe, a Son of man coming on the clouds, a Last Judgment—is equally obsolete and incredible. Modern man, who for good or ill has been taught to think in the categories of modern science, cannot stomach such things. If the Biblical message is ever to reach and grip him, then it must be separated from involvement in this primitively

[1] S.P.C.K.; 22s. 6d. net.

mythical world-view. Is this a completely novel suggestion? No, says BULTMANN, it is at least eighteen and a half centuries old. The first 'demythologiser' was the Fourth Evangelist.

What are we to say to all this? That BULTMANN is both wrong and wrong-headed? No, let us be fair. Let us keep our theological tempers. Let us even admit that BULTMANN has 'got something.' Hard though some may find it to believe, BULTMANN is really wrestling with 'the problem of communication,' that problem which bothers every evangelist worthy of his salt. It is the problem of how to present the gospel in terms that will come home with living power to the man of to-day. Nor must we write BULTMANN off as a Liberal who has somehow lost his chronological place. The Liberals *eliminated* the mythological element in the New Testament. BULTMANN wants to *re-interpret* it. What then is his specific proposal?

Biblical mythology, he says, is anthropological. Therefore let us interpret this mythical stuff existentially. So shall we relate it to our own experience. But what is this existentialism of Heidegger on which BULTMANN puts his money? For an answer let us borrow some sentences from Daniel D. Williams's new book 'Interpreting Theology': 'Man's creaturely existence with its encircling boundary line of death plunges him into an anxiety which he cannot overcome by any reliance on his own resources. Heidegger identifies this human state with guilt. BULTMANN makes plain that it is guilt before God because it is refusal to accept our creaturely condition with gratitude to its Giver. What man needs is the destruction of any understanding of himself which makes him rely on his own goodness or knowledge. He needs courage to venture into the unknown future in spite of all threats to the meaningfulness of his life. The gospel declares that God has overcome guilt and death. This is what the resurrection of Jesus Christ means. God offers man a new self-understanding in which life is lived from God as centre. In that new life we have courage to face any future.'

When it is put this way, we begin to see that BULTMANN is really trying to solve the problem of communication. But we see also the dangers attendant on all such re-interpretation. BULTMANN has not avoided them. He has laid himself open to the charge of forcing the gospel into the Procrustean bed of Heidegger's existentialism. And even if we could go all the way with him, we should find that in trying to solve one problem of communication BULTMANN has created another one. For obviously if we decide to preach the gospel according to BULTMANN's prescription, we must first of all give our congregations a thorough grounding in existentialism. Poor congregations!

But is this wholesale demythologizing necessary? We may gravely doubt it. Every good evangelist, of course, does some of it, for example, when he comes to handle the story of the Ascension. But we cannot get rid of myth altogether. Indeed, it is arguable that myth is a basic form of human thinking. Plato used myths; so do our scientists to-day. And in religious thinking, as Lohmeyer, Schniewind and many others have said, we must use myth when we speak of the other-worldly and Divine. 'God and the things of God are simply outside our scope, except in so far as they make themselves known through symbols and parables which they arouse in our minds and which express them figuratively.'

This is the note on which Austin Farrer sums up at the end of the book. We all do a certain amount of demythologizing when we preach or teach the New Testament; but there is another form of demythologizing which never ends in this life because it belongs to the very form of our religious thought. He instances prayer. 'When we pray we must begin by conceiving God in full and vigorous images, but we must go on to acknowledge the inadequacy of them and to adhere nakedly to the imageless truth of God. The crucifixion of the images in which God is first shown to us is a necessity of prayer because it is a necessity of life.' Images, then, are necessary till we experience the reality. Then 'when we proceed to live the promises out, the images are crucified by the reality, slowly and progressively, never completely, and not always without pain: yet the reality is better than the images. Jesus Christ clothed Himself in all the images of Messianic promise, and in living them out, crucified them: but the crucified reality is better than the figures of prophecy. This is the very God and life eternal, whereby the children of God are delivered from idols.'

At all times, but especially in the Barthian theology, the crucial importance of the Resurrection has been recognized and affirmed. Special interest, therefore, is created by Professor MAURICE GOGUEL'S discussion of its historical aspects in his book, *The Birth of Christianity*,[1] which is fully reviewed in another column. His full discussion is contained in his 'La foi à la résurrection' [1933], but a convenient summary in the new work shows that he has not changed his opinions. He has no

[1] Allen and Unwin; 42s. net.

doubt about the centrality of the doctrine. 'The creative source of Christianity was the faith in the risen and glorified Jesus,' he writes, and he is certain that 'the faith in the resurrection emerged from the appearances.' But how must we understand the appearances?

Professor Goguel presents a careful study of the historical evidence relating to the Empty Tomb, the Burial of Jesus, and the question of 'the third day.' He takes the view that the gospel narratives are legendary and apologetic in character. 'No fact,' he says, 'was more important for the primitive faith than the resurrection of Jesus; yet, on no fact is the tradition so diverse and incapable of being reduced to a unity.' He considers the tradition regarding the Empty Tomb to be late and unconvincing and stakes all upon the appearances. This view is by no means unfamiliar to us, but it may be doubted if Goguel's view of the origins of the appearances has many adherents in Great Britain. This is a good reason for considering all he has to say.

Significantly enough, Goguel begins with the faith of the disciples before their Master's death. 'The gospels belittle the faith which the disciples had during Jesus' ministry and minimize their loyalty for their Master.' The reason for this emphasis appears later, for it is out of this faith, Goguel contends, that the appearances are to be understood. His explanation is psychological. 'At the end of a period, the length of which cannot be determined,' he writes, 'the disciples, after being disheartened by Jesus' death, regained their courage. What their master had told them about the meaning of His sufferings and death came back to mind and prepared the way for the resurrection of their faith. The realization of the Kingdom of God ceased to be for them a dream which never could come true. They began to think of Jesus not as dead but as living.' From this conviction, it is argued, the appearances, in the form of visions, sprang, and as a corollary of the belief in the Resurrection the idea of the Empty Tomb was born and gradually became an independent idea. The Resurrection is 'a miracle of faith.'

There can be little doubt that however we judge the tradition concerning the Tomb and some of the details of the Resurrection narratives, this account of the appearances is painfully thin. In view of the experiences of the disciples and the meteoric progress of early Christianity the appearances of the Risen Jesus receive no credible interpretation unless we believe that Jesus actually appeared to His own. It is good to be reminded that a measure of faith preceded the disciples' experience, but in the main we must hold that the Fourth Evangelist gives us the right order when he says of the Beloved Disciple, 'He saw, and believed' (Jn 20^{8}). One must in justice add that Goguel's account of the genesis of the appearances gives no adequate introduction to the character of the work as a whole. It is a work of enduring greatness irridescent with many flashes of insight, not least when he says that the brotherhood of the first Christians 'did not depend on some humanitarian conception but on the transcendent action of Christ,' when he affirms that, if the consciousness of the religious object is to be preserved, 'it must from the first be expressed in doctrine,' and when he declares that 'an element of one religion is only absorbed by another if the element finds a soil favourable for its development.'

Romans vii. Reconsidered—II

By the Reverend C. Leslie Mitton, B.A., M.Th., Ph.D., Birmingham

In the preceding article we described the two main interpretations of Ro 7^{14-25}, and enumerated the arguments used to support them. The first regards these verses as descriptive of Paul's pre-conversion experience. Among its advocates are included such influential leaders of Christian thought as Origen, Wesley, Johannes Weiss, J. Moffatt, and C. H. Dodd. This, for convenience, we will refer to as 'Position I'. The second treats the verses as descriptive of Paul's mature Christian experience, and this we will refer to as 'Position II'. It has the support of such great names as Augustine, Luther, Calvin, and Nygren.

At the conclusion of the previous article we gave in outline the five main arguments which Nygren uses to establish Position II. We must now look at each one of these in turn, and seek to estimate how far it carries conviction.

(1) Nygren insists that the present tenses in 7^{14-25}, especially when considered in contrast to the past tenses in the verses immediately preceding, must be accepted as referring to Paul's present experience. This is a strong point. A heavy burden of proof is laid on those who would deny them this present reference, and ascribe all that

these verses contain to a period already past and superseded. If this had been Paul's intention, would he not have used the imperfect rather than the present tense ?

It is true, on the other hand, that the transition at *v.* 14 from past tense to present is made almost imperceptibly. Paul does not, by any word or phrase, hint to the reader that, whereas he has been dealing with the past, now he is changing and speaking of the present moment. Only the completely unobtrusive change of tense suggests any change of topic. It is easily possible to read the whole paragraph, 7^{7-25}, without noticing any change of tense or subject matter.

Moreover, the present tense can sometimes be used in an ' historic sense,' especially where some narrative of the past is being told vividly and realistically, as though the past events with which it deals are being re-lived before the narrator's inward eye. It is true, also, that this very section may be claimed as suitable for such a use of the vivid historic present. Paul certainly does not elsewhere use this historic present in his extant writings, but it can be urged that this may be because no other occasion, so suitable to its use, is found in his known epistles.

Such alleviating considerations can be pleaded, but the present tenses remain, a strong support for Position II, and a real difficulty for Position I.

(2) Nygren next contrasts the paragraph 7^{14-25} with two other passages from other parts of his letters. Both of them describe persons who are not yet Christians. These passages are (*a*) Ro 1^{18}–3^{20}, and (*b*) Ph 3^{6}, and Nygren claims that since there is nothing in them corresponding to what we find in Ro 7, it is reasonable to argue that Ro 7 must refer to those who are Christians. This, however, appears to be claiming too much.

In (*a*) Paul is affirming the universality of sin, in Gentile and Jew alike, and declaring that neither of them can be acquitted of responsibility in the matter, for all have the faculty of knowing the difference between right and wrong, though the Jew, having enjoyed greater privileges in this respect will have to face a sterner judgment.

Since Paul is concentrating on these issues, it can be argued that it would have been an unwise distraction to introduce any of the subject matter of Ro 7 at that point. It is, however, not true to say what Paul writes in Ro 1–3 is in any way incompatible with what we find in 7. In fact, there is one clear point of contact. In Ro 2^{15} Paul describes the enlightened pagan as a man with ' the work of the law written on his heart ' ; that is, he is one who knows what is right and approves it, even when he disobeys it, and in consequence suffers the discomfort of an ' accusing conscience.' This is clearly similar to the experience of the man described in 7^{22}, of whom it is said that he ' delights in the law of God after the inward man,' but finds ' a different law ' at work ' in his members.'

A more serious issue, however, confronts us in (*b*) Ph 3^{6}. Here Paul is speaking explicitly of his experience as a zealous Pharisee, prior to his conversion to Christianity. According to the upholders of Position I, therefore, it refers to precisely the same period in Paul's life as Ro 7 is claimed to do. Ph 3^{6}, however, declares that then Paul was ' found blameless ' (*γενόμενος ἄμεμπτος*), which sounds something very different from the cry of humiliation and defeat in Ro 7.

The issue, however, is by no means so clear as it may seem, when these apparently incompatible utterances are first pointed out.

In Ro 7 Paul speaks as at the judgment seat of God, who reads the motive and the hidden thought. In Ph 3^{6} he is defending himself, his apostleship, and his interpretation of the gospel, against men who claim that their Jewish status and their strict Pharisaic obedience to the Law give them the right to pass judgment on him, who, in their eyes is either an upstart or a renegade, and so has no authority or proper standing. For the sake of his converts and his further missionary activities, Paul must answer their charges plainly. So he speaks, not of the inner failures which only he and God know of, but of his earlier acknowledged success as a Pharisee, when he was required to offer outward obedience to certain specific moral and ritual regulations. He challenges his critics to expose any failure on his part to carry out fully these regulations. According to the outward standards by which they judge their own conduct, he can quite honestly claim to be ' free from blame.' But to live up to prescribed standards of outward conduct is a very different thing from offering to God that complete obedience in inward thought as well as in outward act which the enlightened conscience knows that it owes to the righteous and all-seeing God.

Some may protest that this interpretation of Ph 3^{6} involves giving to *γενόμενος* a meaning which is hardly legitimate. Whereas its normal meaning would be ' having actually become,' we treat it as if it may mean ' having approved myself to others.' This, however, is not to strain its meaning, as can be seen by a comparison of the use of the same verb (*γίνομαι*) in Ro 7^{13}. There we read that sin, by producing evil through the agency of what in itself was good (that is, the Law), ' became ' (*γένηται*) exceeding sinful. This can hardly mean that sin actually *became* very sinful by this act, but rather that it was *seen* to be so. Indeed in this context *γένηται* reads as if it were meant to be parallel to *φανῇ* in the earlier part of the sentence, as though Paul wanted to express

the same meaning again, but without using the same word a second time. This argument is not a piece of special pleading, as can be seen by the translations offered by others for this verse. Sanday and Headlam render this γένηται as '*might be seen*' (in all its utter hideousness); and Weymouth translates: 'that . . . the unspeakable sinfulness of sin *might be plainly known*.'

If therefore γένηται in Ro 7^{13} requires this translation, it is not unfair to treat γενόμενος in Ph 3^{6} as meaning 'accepted as,' rather than 'having actually become' blameless. Paul is speaking of what others saw of him, not of what he was in God's eyes.

There are other passages in Paul's epistles where apparent contradictions occur. A difference of context can require a great difference of emphasis. In 1 Co 15^{9}, for instance, he can humbly confess his unworthiness of the high commission laid upon him as an apostle, as he remembers his earlier persecution of the Christian Church: 'I am not worthy to be called an apostle.' But when he is goaded by unfair criticism, which threatens not only his own dignity, which would not have mattered, but also the effectiveness of his work as an apostle, he is vigorous in his own defence. In such circumstances he can be almost overbearing in asserting his right to the full authority of an apostle. Several passages of this kind in Gal 2, 2 Co 11, and 1 Co 9 contrast oddly with 1 Co 15^{9}. So the apparent contrast between the seeming self-assurance of Ph 3^{6} and the chastened humility of Ro 7 may well reflect, not two periods of his life, but two different contexts in which he is speaking of the same period.

An apparent inconsistency of a precisely similar nature can be found in Luther's words. In 1519 he wrote: 'However irreproachable my life as a monk, I felt myself, in the presence of God, to be a sinner with a most unquiet conscience.' Later in 1533 he could say: 'I was a good monk, and kept strictly to my order . . . all my companions who knew me would bear witness to that' (quoted in Rupp's *Luther's Progress to the Diet of Worms*, 33 and 26). As Luther could call on his fellow monks to witness to his 'irreproachable life' (as a monk), so Paul could call on his fellow Pharisees to acknowledge the 'blameless' life he lived (as a Pharisee). But in neither case does this exclude a 'most unquiet conscience in the presence of God.'

(3) Nygren's third point is less impressive. He claims that since the subject matter of chs. 5 to 8 is entirely that of the Christian life, therefore it is natural to treat 7^{14-25} as also within the same general context, instead of having to treat it as an awkward parenthesis.

It is not true, however, to say that all the remaining sections of these chapters relate to the Christian life. Take, for instance, 7^{7-8}, where Paul is saying that one use of the Law is to awaken consciousness of sin. He himself would not have realised the sinfulness of covetousness, unless it had been forbidden in the Law. This surely cannot be placed within the sphere of his Christian life. A devout Jew, as Paul had been, would not need a Christian conversion to teach him that what was forbidden in the Ten Commandments was to be treated as sin. So in these verses the reference is clearly to some part of his experience which preceded his conversion. And if 7^{7-8} refers to Paul's pre-Christian life, it is not fair to argue that all chs. 5 to 8 treat only of the Christian life, and therefore 7^{14-25} also must come within that period. If 7^{7-8} lies outside it, so may 7^{14-25}. The further difficulty of the use of the present tense in this later passage has already been considered in (1).

(4) The fourth point confronts us with a more compelling argument. It is obviously not true to pretend that the life of the converted Christian is one long sequence of undisturbed serenity and effortless victory at every point of the moral struggle. As Nygren points out, Ro 8^{23}, out of the very midst of the chapter of triumphant faith, reflects a measure of dissatisfaction with the incompleteness of the level of attainment. Elsewhere, also, Paul bears witness (*a*) to an awareness of higher levels still unreached. He confesses that he does not count himself as having attained (Ph 3^{13}), and (*b*) to a certain fearfulness mingling with his faith, for his heart still trembles, lest he who had preached to others should himself 'become a castaway' (1 Co 9^{27}). All this we must admit. No matter how mature the Christian, his reach must always exceed his grasp. He knows that his treasure is in an earthen vessel. No spiritual blessing he possesses is so safe that he may not lose it. No victory is so securely won that the enemy may not devise an ambush or a counter-attack, and inflict a serious reverse. But this humility of faith, this precarious watchfulness against the hosts of wickedness, this awareness of a deeply corrupt nature within, still asserting its energies against the true Lord of Life, is not the same thing as the cry of defeat, and despair and helpless misery, which we hear in Ro 7.

If it is argued that in Ro 7, it is not a note of despair we hear, but only of humble need, we must disagree. Ro 7 is saying something fundamentally different from Ro 8^{23}. Those sincere and earnest men, who have struggled 'under the law' to make their lives fit to be presented to God, who have set ever before them the high standards of the Moral Law, as illumined by the life and teaching of Jesus, who have, however, in spite of most determined efforts failed and failed again in their high

endeavour, and who have gradually and miserably come to feel that, bad as this is, there is no hope for anything better, since all their inner resources are exhausted, such honest, conscientious men have found their despair and helplessness perfectly expressed in Ro 7^{14-25}. Some such men, also, at the moment of their deepest misery, have received in Christ an unbelievable deliverance. Evil things, which they had found themselves helpless to restrain, have been cleansed away at the touch of God, and a new level of possibility in the moral life has opened up before their eyes. They too will learn that evil is not wholly eliminated from their lives. They too will 'groan' (with Paul in Ro 8^{23}), 'waiting for the redemption of their body,' but—unless what God has bestowed on them is unnecessarily forfeited and lost—they will no longer crumple up in helplessness and despair before the assaults of evil. Awareness of evil is now matched by an awareness of that which can conquer evil.

Are we not, however, in all this, merely reading into Paul our own vain imaginings? What are we to say of that cold damper to any rosy illusions which Nygren seeks to administer as he quotes Gal 5^{17}? Does not Paul, clearly speaking as a Christian for he speaks of the Spirit, there say: 'The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would'? And is not this substantially the same thought as is expressed in Ro 7?

Once again, however, it is not so bad as it seems. Indeed Nygren has here fallen into the error of misrepresenting the one he quotes by incomplete quotation. By omitting from the quotation the words which immediately precede Gal 5^{17}, he has seriously distorted Paul's meaning. Whereas *v.* 17, quoted in isolation, sounds a powerful ally to Position II, when it is linked with *v.* 16, it can more easily be claimed as support for Position I. Listen, then, to what Paul writes in Gal 5^{16}: 'Walk by the Spirit, and ye shall not fulfil the lust of the flesh.' Here is a clear and explicit declaration that, for the Christian, God has provided a means by which the power of the 'flesh,' so vividly represented in Gal 5^{17} and Ro 7, can be subdued. A supernatural ally has come to the rescue. What is inconceivable without Him, is brought within the realm of the possible by Him. The 'flesh,' with its desires and promptings, is ever with us. The Law brands as evil much that the flesh cries out for. It bids us curb and suppress its appetites, but offers no help in this task beyond the dread of its condemnation and the fear of its punishments. But what the Law could not do, God in Christ has done. He has provided a 'way of escape' through the gift of the Holy Spirit. To those who humbly and submissively accept this gift, the promise is clear: 'Walk by the Spirit, and the flesh will no longer exercise its wonted mastery over you.' Ro 7 portrays the mastery of the flesh in unaided man, and Gal 5^{17} the persisting strength of the flesh in the Christian. But neither declares the mastery of the flesh to be a permanent evil from which there is no deliverance. It is an evil, and an enduring one, but it is one for which an enduring remedy has been supplied. Gal 5^{16} offers that remedy. The Christian will still be aware of the continuing strength of the flesh, and of the need for unceasing watchfulness, but he need not any longer 'fulfil its promptings.' The strong man has been bound by a stronger.

(5) In his fifth point Nygren carries the battle right into his opponents' camp. He affirms of his interpretation of Ro 7^{14-25}, not so much that it is true, though regrettable, but rather that it is true, and not at all regrettable. That the Christian should never reach a stage in this life in which he is lifted above the necessity of speaking as Paul speaks in Ro 7 is just as it should be. If anything better were available to us, it would only lead us into the grievous error of endeavouring to establish our own righteousness before God once again, and so to the abandonment of the true Righteousness of Faith.

We must try to understand clearly what Nygren means by the Righteousness of Faith, and enquire how far we can accept his interpretation as satisfactory. To him it is something wholly different from moral righteousness. Its meaning is the same as 'justification,' the establishment of right relationships between man and God. We fully and cordially concur in Nygren's emphasis that this is from beginning to end entirely the work of God's Grace, and is appropriated by man only by faith. Man can do nothing to achieve it or to deserve it. It is bestowed on man by God's free, unmerited mercy.

Can this Righteousness of Faith, however, be so completely isolated from moral righteousness as Nygren contends? Surely what Christ has done is not so much to separate them, as to reverse their relative order. Before Christ (whether in history or in personal experience) moral righteousness is set first, and is thought of as capable of producing rightness with God. In the Christian life, however, rightness with God comes first, and then inevitably proves itself the creative source of moral righteousness. The Righteousness of Faith does not disdain moral righteousness; it merely relegates it to its rightful position as a consequence of (not a cause of) rightness with God.

Was it not against just this dangerous separation of the Righteousness of Faith from actual righteous-

ness that 1 Jn 3^7 says with incontrovertible clarity : ' he that *doeth* righteousness is righteous.'

Nor is it true that the insistence on moral righteousness as a by-product of the Righteousness of Faith will lead to pride of achievement and confidence in one's own endeavours. If a man has struggled with might and main against some besetting sin, again and again renewing his determination to conquer it, and finding only recurring defeat, until at last in bitter need he abandons himself in faith to Christ, and in this new relationship with God finds that which transforms the misery of defeat into the joy of victory, he may, of course, be dishonest enough or forgetful enough to become proud of the change, but normally his mood is not one of self-congratulation, but of thankfulness and wonder. This new righteousness which he finds in his life is nothing that he has achieved. It is all God's doing, and so it is God's righteousness. Since his part was only faith in Christ, it is to him the Righteousness of Faith. It is God's free gift to man's helpless need, and the natural response is humble gratitude.

We agree with Nygren that ' the gospel is *not just* a means for the establishment of the righteousness *of the law*.' The gospel is indeed *more than* a means of making men good, but it is surely *not less than* that.

It is not, however, a legal righteousness, achieved by stern moral effort, and leading to pride, which the gospel makes possible. It is the Righteousness of Faith, brought about by God's action, but none the less real righteousness for all that. We affirm, therefore, that the gospel *is* a means to real righteousness of life. The acceptance of the gospel by a man cannot but make him a better man. The gospel is the power of God unto salvation (Ro 1^{16}), and included in salvation (not equated with it, but included in it) is a new God-given, Christ-mediated, power to obey ' the Law of Christ.' Indeed in Ro 8^4, Paul explicitly affirms that ' God sent his own Son . . . that the ordinance of the law might be fulfilled in us.'

If there was no other way of interpreting Paul's words in Ro 7 than the two conflicting alternatives already outlined, the present writer would find his sympathies lying more strongly with the upholders of Position I rather than with supporters of Position II. But he would have to confess dissatisfaction because of real difficulties which remain unsolved.

These remaining difficulties will be considered in a third (and final) article, and a further possible interpretation of the passage before us will be suggested.

Literature

MYTH, OR PARABLE?

The latest ' Torch,' *Genesis I.–XI. : Introduction and Commentary*, by Professor Alan Richardson, D.D. (S.C.M. ; 7s. 6d. net), is quite frankly a ' theological ' commentary. Most readers will find in it an almost entirely different approach from that to which they have been accustomed. It has been usual to describe Gn 1–11 as ' myth,' myth in the sense of ' pre-scientific explanations.' Professor Richardson will have it that this is an entirely wrong method of approach. ' The truth is that J was not seeking explanations at all . . . and to attribute such scientific leanings to him is anachronistic. He knew as well as we do that snakes do not crawl on the ground because an ancestor of theirs spoke ill-advisedly in the Garden of Eden. J was not making childish guesses at the origins of things at the level of primitive science and primitive history. He was reflecting upon the nature of things, not as objects of curiosity or scientific interest, but as incidents in the encounter of man's soul with God. His stories are parables, not explanations. . . . To say this implies no slur either on science or on religious truth : it is merely to point out what is so often forgotten, that they are different things. It is the difference between scientific truth and what we shall call existential truth, that is, truth about our existence in relation to the world as a whole, to other persons, and to God ' (p. 18 f.). Again, ' Anthropomorphism is not a mark of immaturity, but of maturity ; there are plenty of anthropomorphisms in the teaching of Jesus. . . . To assume that J takes his anthropomorphisms literally—that he really believed in a physical Deity who took an evening stroll in the Garden of Eden—is purely gratuitous, and it is entirely at variance with J's profound understanding of God as the Maker of heaven and earth. Such an assumption arises from the " evolutionary fallacy " which has vitiated so much modern thinking ' (p. 20).

All this is very much in line with what Professor A. J. Toynbee has just been saying in the last of his Gifford Lectures : ' So far mankind had not succeeded in unifying the whole of its experience of the universe in which it found itself. We could approach the mystery from either the spiritual angle or the physical angle. For the last two or three centuries we had been probing the mystery

from the mathematico-physical standpoint which was adopted . . . towards the end of the seventeenth century. . . . To-day the time had come for us to follow the seventeenth century example by abandoning in our turn a mathematico-physical standpoint that had armed mankind with deadly weapons without having redeemed it from original sin. We needed once again to make a new start, and this time by returning to the spiritual outlook that was abandoned in the seventeenth century.' (*The Times*, 17th November.)

It does not surprise us that in his comments on individual passages Professor Richardson applies the method of analogy and illustrates a text with any Scripture that is relevant, from Genesis to Revelation. Or again, here is a typical comment, on the passage about 'the sons of God' and 'the daughters of men' in Gn 6^{1-4}. 'Evil is no mere defect of human nature which can be remedied by better education, better sociological and political arrangements or better psychological techniques. It exists outside and beyond human nature. There is a quality of the world and of life which can be described only as *demonic*: that which is good and admirable becomes inextricably intermingled with that which is evil and horrifying. There is, as it were, a marriage of the good and the bad, which produces the demonic—the blended idealism and inhumanity of (say) Imperial Rome or Soviet Russia, the "greatness" of giant personalities (like Alexander the Great or Napoleon or Lenin), who impose their demonic will upon millions, or the commingled beneficence and Satanic cruelty of "systems," like capitalism or bureaucracy or state-control' (p. 93 f.). Even the Welfare State, if it dispenses with God's grace and law, becomes demonic (p. 124).

I have thought it best to review this small but very fresh and stimulating book mainly by quoting from it. Certain it is that the preacher who buys it will want to preach again from texts which for years, perhaps, have never suggested to him anything relevant to the needs of his congregation.

C. R. North

NEW TESTAMENT GREEK

Professor C. F. D. Moule of Cambridge has just produced *An Idiom Book of New Testament Greek* (Cambridge University Press; 25s. net). In these days when Greek is about as scarce as gold (so that a New Testament Professor's heart leaps up when he beholds a man with classical honours in his class), it cannot expect to command a wide circle of readers. This is a great pity, for it is a quite excellent book. All of us know how quickly our hard-won Greek goes from us in the hurly-burly of the ministry. Here is just the book needed for a refresher course.

It starts with the language of the New Testament which the Professor rightly refuses to equate with 'classical Greek growing senile.' We are dealing not with 'pure gold accidentally contaminated' but with 'a new and serviceable alloy.' From this we pass to Tenses and the fascinating study of *Aktionsart*. Thence to Moods, where we learn that only thirty-seven examples of the Optative survive in the New Testament, Paul's μὴ γένοιτο claiming fifteen of them. So we go on by way of the Voices, Impersonal Verbs, Cases, Prepositions, Pronouns, etc. etc., for thirty odd chapters until we end with Latinisms and Semitisms.

Professor Moule inevitably leans heavily on his illustrious predecessors in this field—Blass and Burton, Radermacher and Robertson, Moulton and Milligan—but he has his own judgment to make on many a *crux interpretum*, and ever and anon he finds a new translation to light up an old text. Is it rather dull reading, being grammar? Not a bit of it! Like the late J. H. Moulton, Professor Moule is *leicht zu lesen*—a joy to read—and he has the happy knack of discovering apt parallels in English idiom.

I wish I could quote at length from this book, but it would make heavy demands on the printer's Greek type. Here are three suggestions of Professor Moule's for our readers to perpend. (1) Mt 5^{3}: The Greek may mean 'the poor' used in its spiritual (*i.e.* religious) connotation. (2) Mk 4^{12}: Both ἵνα and μήποτε may be 'instances of the Semitic blurring of purpose and result, so that Matthew's change of ἵνα to ὅτι is essentially true to the sense, while his illogical retention of the μήποτε is true to the Semitic idiom.' (3) 1 Co 4^{6}: The difficult words in this verse are 'a scribal gloss' meaning, 'the μή is written over the α.'

To all who still take an intelligent delight in their Greek New Testament we cordially recommend this book.

A. M. Hunter

THE BIRTH OF CHRISTIANITY

In recent years several interesting works have been written on this theme, including those of Kirsopp Lake and Foakes Jackson, Loisy, and Bishop Barnes. Professor Maurice Goguel's *The Birth of Christianity* (Allen and Unwin; 42s. net) has a special interest because it is the second volume of a trilogy entitled *Jésus et les origines du christianisme*. The first volume was translated in 1933 under the title 'The Life of Jesus' and has won a richly deserved recognition, as a major contribution to this subject. The third volume, 'L'Église primitive,' published in 1947, has yet to be translated. To the Rev. H. C. Snape, M.A., of

Whalley, who has translated the present work, our thanks are due, and also to the publishers for their enterprise.

Professor Goguel is well known and has been much honoured in Great Britain, for he combines a fearless approach to the problem of Christian Origins with a sobriety of judgment and a singularly fresh and original treatment of the vital questions he examines. In the present work he traces the beginnings of Christianity from the resurrection of Christ until well on into the second century. Among the themes treated are the birth of the belief in the Resurrection, the failure of Christianity to develop in the framework of Judaism, the development of Christianity within the orbit of Hellenism and the beginnings of Christian doctrine, the stabilization of Christianity and the formation of its doctrine, and the reactions provoked by the preaching of the gospel. Within this ambitious programme all the leading questions are examined. Those of outstanding interest are the history of the Church at Jerusalem and at Antioch, the Apostle Paul and Paulinism, the Johannine theology, the pre-Catholicism of Clement of Rome, the heresies of the period, and the persecutions under Nero, Domitian, and Trajan.

Some of the opinions expressed in this volume will seem unnecessarily radical to British readers. Among these may be mentioned Goguel's acceptance of the dubious Papias tradition regarding the early martyrdom of the Apostle John, which he goes so far as to describe as almost certain, the estimate of the story of the Transfiguration as originally a post-Resurrection narrative, the rejection of the historical character of the story of Peter's denial, the confident claim that Paul's conversion was not the outcome of a moral struggle, the rejection of the Petrine authorship of 1 Peter, and the description of Gamaliel's speech in Ac 5^{35-39} as 'an artificial clumsy literary composition.' But even when the reader cannot agree, he is bound to weigh the arguments put forward and to consider why he dissents, with the result that he is forced to seek positive arguments for his preferences. The least convincing part is the account Goguel gives of belief in the Resurrection. Here, however, little more is given than a summary of the results reached earlier in his work 'La foi à la résurrection,' published in Paris in 1933.

Among the more positive opinions in which the book abounds are Goguel's forthright statement that Peter's first sermon preserved in Acts (2^{36}) 'constitutes the evidence for the earliest Christian thought' (p. 67), and the claim that 'Although the compiler of this book (the Acts) only wrote as late as between 80 and 90 he had excellent sources of information' (p. 89). Equally forceful is his phrase 'the Mandæan fever' to describe the strange attraction which in recent years the Mandæan writings have had for some interpreters of the Fourth Gospel. His claim that Paul was in prison in Ephesus, his suggestion, strange to us at this time of the day, that perhaps Luke intended to write a third volume, his view that Ephesians has a Pauline basis, his doubts whether the Corinthian Christians really did doubt the Resurrection, and his allusions to 'realized eschatology' are some of the more interesting features in this fascinating volume. For many readers the theme of supreme interest in the book is Goguel's estimate of the importance of the Apostle Paul. Among many *obiter dicta* may be quoted: 'The figure of Paul towers above the whole of the first generation of Christians' (p. 194); 'He cut the gospel free from the chains with which Judaism was in danger of strangling it' (*ib*); 'Paulinism is thus both a personal religion springing from inspiration and a religion inherited from a tradition' (p. 204). The poignant phraseology of Ro $7^{13ff.}$, he contends, cannot possibly be an abstract argument, 'but is the personal experience of an anguished soul who judges the law of God to be holy and good but feels himself bound to a wicked power which prevents him from obeying it' (p. 213 f.).

There can be no doubt that Goguel's *The Birth of Christianity* is a classic; it is inspirational, informative, and deeply moving.

VINCENT TAYLOR

CHRISTIAN SCIENCE

The title of this book—*The Cross and the Crown*, by Mr. Norman Beasley (Allen and Unwin; 25s. net)—is derived from the symbol adopted by most Christian Scientists—two circles, the inner of which contains the Cross encircled by the Crown, the dual emblem indicating what must be given up and what may be won, by following the fundamental teaching. The sub-title is 'The History of Christian Science,' but it is a rather incoherent history, lacking in proportion and excessively anecdotal, giving too much space also to detailed accounts of disputes, legalistic and religious, amongst Mrs. Eddy's adherents. Yet the book is timely, and will be useful in view of the recent widespread publicity given to the question of Divine Healing. It is all to the good that the author concentrates—when he does concentrate—upon this central aspect of the teaching.

We are told, in a dust-cover quotation, that the writer is not a Christian Scientist, and we greatly wonder how this can be a permanent position for one who is so enthusiastic and uncritical a follower of the movement.

We gain from the book however an excellent presentation of the enigmatic personality of Mrs.

Eddy—a curious mingling of uninhibited arrogance and genuine humility, able, despite all her eccentricities, to wield a marvellous influence over millions of people.

The author does not deal very profoundly with current criticisms of the doctrine, with, for example, the accusation of over-simplification, by which the difficulties connected with the relation of mind and spirit to the body are swept aside by the forthright assertion that matter does not exist. It is not explained how this is consistent with Mrs. Eddy's claim to be a restorer of essential Christianity, seeing that the Christian belief is that Christ came to redeem the material and not to deny its reality. Mr. Beasley's vigorous antagonism to the elaboration of religion into ritual and ecclesiasticism is hinted at in the saying, ' God used a manger and not an altar for His Temple,' but if matter does not exist, what becomes even of the manger, and how could God use it ? And how can the building of great symbolical churches in Boston and New York and all over the world be harmonized with the fundamental principle of the total unreality of matter ?

Still, it is impossible to withhold admiration from a woman who can say, in all sincerity, that she is content to wait ' until mankind learns more of my meaning and can speak justly of my living,' and it must be admitted that adverse criticism of Christian Science has often been one-sided. It may be epigrammatic and not without justification to say that Christian Science is neither Christian nor Science, but it must also be remembered that Mrs. Eddy has emphasized aspects of Christianity which in the history of the Church have often been obscured, and that modern science is moving steadily in the direction of a fuller recognition of the influence of the mental and the spiritual upon the physical. W. S. URQUHART

CHALCEDON

The Council of Chalcedon, by Professor R. V. Sellers, D.D. (S.P.C.K. ; 37s. 6d. net), is a book of industrious scholarship, satisfying alike in its scope, its scheme, and its fulfilment.

St. Gregory of Nazianzus once wrote that he had finished with attending Councils because he never saw good come out of any, and because, while sitting in judgment upon some one else, as like as not, you might end by being charged with heresy yourself. We might add (not St. Gregory) that some Councils make one think rather of a Rangers *v.* Celtic football match than of ' the holy Fathers assembled with the Holy Ghost.' Can we then, as students of sober history, claim that the first four Councils have any special spiritual authority ?

Professor Sellers comes to the following conclusion with regard to the crowning one, Chalcedon, 451 : ' In the Chalcedonian definition of her faith concerning the person of her Lord, the Church possesses a treasure of inestimable worth, which she can hand down to successive generations of believers, as they themselves are confronted with the same problem. The form of the doctrine may vary as new thought-forms arise, but the content will remain ' (p. 350).

After the tragedy of Nestorius (a tragedy the greater when one remembers that the Church of the East, with his Christology, after another two hundred years of missionary work, was to become Christianity's representative right across Asia to China's capital itself), the great Sees of Alexandria and Antioch remained in uneasy rapprochement, until the coming (to the former) of the violent Dioscorus. He forced an extreme Alexandrian decision at the ' robber synod ' of Ephesus, 449. The result might have meant a permanent division between Greek and Latin credal statements but for the fall of the Emperor Theodosius from his horse, and his consequent death in 450. The change of imperial policy brought the opportunity for Pope Leo I. to exert his unifying influence. ' As Leo believes, so do we all ' was an almost miraculous acclamation for a Pope who knew no Greek.

In outlining the doctrinal background, Professor Sellers takes Alexandria, Antioch, and the West in turn. In the first, missionary approach to the Greek mind had emphasized Christian salvation as answering man's need for unity with God. The Logos in our midst, Himself one with God, is the source of this unity. At Antioch he shows us the prevalence of Jewish thought, with its clear distinction between creature and Creator. This makes for separation of human and Divine in Christ. In contrast to both these, unity and separation, he describes the way of Western thought. Interest here is soteriological rather than speculative, so Christ is seen as Mediator between God and man, belonging to both.

In the final part of the book, ' The Chalcedonian Definition of the Faith,' we are given translation of the documents, with valuable commentary, and later Monophysite criticisms of the position. Thus we are able to evaluate what has been, once for all, achieved. Two aspects of our Lord's Person, insufficient for full orthodoxy if either is held alone, are, by the ' balance ' contributed from the West, brought to belong inseparably together. Nor is this a synthesis achieved as mere contradiction of heresy. The process has been a positive application of the two principles of Christological confession, and Christological inquiry.

Criticisms arise only on minor points. Misprints seem to fall into two batches, pages xi, xii,

xv and 140, 144, 145, surprisingly few for a book full of footnotes, with many Greek and Latin quotations, and many difficulties. Difficulties are not eased when a few sentences almost reach the hundred word mark, and one passes it. '*Op. cit.*' is an annoying footnote when one has to turn back sixty pages to find the work cited. 'The Mopsuestian' and 'The Samosatene' are curious variants for Theodore and Paul, and if Bishop Job is worth mentioning on p. 140, his significance should be explained.

Author and publisher are to be congratulated on a contribution important to all theological libraries.

JOHN FOSTER

FURTHER VOLUMES OF THE LIBRARY OF CHRISTIAN CLASSICS

Professor J. H. S. Burleigh of Edinburgh, whose recent 'The City of God' has confirmed his place as an authority on Augustine, has felicitously selected and patiently translated for The Library of Christian Classics (vol. VI.) *Augustine: Earlier Writings*, and the volume provides ample material for an understanding of the development of this epoch-making theologian, setting before us eight characteristic treatises of worth and interest, the editor modestly expressing the hope that he offers 'an adequate representation of the working out of the system, metaphysical, epistemological, ethical and withal Biblical, which may justly be called "Augustinianism."' The works chosen were mostly composed before 395: one would have been glad to have the 'De Doctrina Christiana' and the 'De Catechizandis Rudibus' which are very little later, but these are easily accessible with others of the earlier writings in Marcus Dods' edition. Augustine is not only too great to be confined to his own conscious system at every or any stage of his productivity, and therefore, like Luther, a source to which rival thinkers confidently turn for warrant, but translations of some of his utterances have appeared which betray wishful scholarship so that when in surprise or alarm one turns to the original one can give at the best a Scots verdict of 'not proven.' One feels confidence, however, in the judgment of the present translator. He has also thoughtfully placed before each document a brief analysis, a proceeding particularly helpful in the case of Augustine.

Very welcome is the volume (XIV.) entitled *Advocates of Reform: From Wyclif to Erasmus*, edited by Professor M. Spinka of Hartford, assisted by other scholars. It has special value in bringing within the reach of the ordinary reader not only writings by men with names so familiar as Wyclif, John Hus, and Erasmus, but also the acute, interesting, and advanced thought of Conciliarists too little known and appreciated amongst Protestants. A number of the extracts which, with brief introductions, constitute this volume, are now for the first time made available in English. For this scholarly advance one is grateful, though one feels that those responsible for volumes in this series are not all clearly concerned for the same types of reader. Thus Wyclif's 'Pastoral Office' and 'The Eucharist' seem to be selected rather because not hitherto open to those who read only English, than as the documents which one would deliberately choose in order to introduce this writer to those who must be content with a general impression, or to such as one might hope to stimulate to further study of them. Much to be approved from the point of view of all classes of readers is the inclusion of Erasmus's 'Enchiridion,' for of the 'two Erasmi' the author of this devout and sensible and pointed tract is too frequently overlooked, and this translation, though abridged, should prove most helpful. Possibly it would have been well to have a section of the bibliography dealing with this preparatory period more generally, including books of the type of J. Mackinnon's 'Origins of the Reformation.'

The volumes are published by the S.C.M. (30s. net each), and the production is all that could be desired.

G. D. HENDERSON

The sub-title of *Mandate to Humanity*, by Dr. Edwin McNeill Poteat, A.B., A.M., Th.M. (Abingdon-Cokesbury Press; $3.75), is 'An Inquiry into the History and Meaning of the Ten Commandments and Their Relation to Contemporary Culture.' This well describes the scope of a book whose purpose is 'to discover the residuum of moral and religious idealism contained in the Decalogue, and to account for its persistence through nearly thirty centuries, and to ask whether in the face of general religious indifference and moral unconcern, coupled with the aggressive antihumanism of the Marxist philosophy, this ancient code can survive in our time' (p. 93 f.). Dr. Poteat puts the issue as between Christianity and Communism very clearly: freedom, as the Marxists understand it, is 'a pallid concept, for it makes freedom nothing more than bondage to impersonal forces which are directing mortal affairs . . . the way man wins such dubious freedom as he is entitled to is by being lost in the mass. . . . Therefore the individual must be compelled to accept life as a discipline imposed by the processes of history that shape the state' (p. 49). This is entirely different from the freedom of the man who voluntarily surrenders himself to the purposes of the God who confers freedom upon all His children.

The general background of the author's thought is, quite properly, more American than English, and his style is more opulent than we are used to over here. Economy in materials imposes upon us an economy of words. But the book is clearly and forcefully written and it contains much that preachers on this side would do well to ponder. 'Sinai is too far beyond the horizon for us to see, and if we could see it, its summit would still be mantled by cloud, for no man can see the face of God and live. But it is not too far away to hear. Those who in the din of our troubled times turn an ear toward it will still detect, not the sound of thunder, but a still small voice, patient and sure, with the undiminished authority of yesterday, to-day, and forever, saying: "Thou shalt have no other gods before me"' (p. 230).

In his retirement Emeritus-Professor James A. K. Thomson has given us another rare and refreshing fruit of his sound scholarship in a new translation of 'The Nicomachean Ethics'—*The Ethics of Aristotle* (Allen and Unwin; 18s. net). He is well qualified to do so. From his early days he was distinguished for his attainments in Greek and in English, and he acquired no small proficiency in philosophy. The Greek original of this famous book is very difficult with, on the one hand, its concise and elliptical style and, on the other, its frequent asides and interruptions. The author is quite right in saying that a literal translation would not be very intelligible. All recent translators have recognised that; and by breaking up long sentences and marking sections have been fairly successful in making this work of Aristotle readable to the English speaking public.

Professor Thomson goes further. To each section he prefaces a sufficient indication of its contents. Then he puts the asides and interruptions in footnotes. That certainly is a big help; and a book which with justice he describes as 'so sane, so wise and human' is in this limpid, contemporary English, worthy of a new lease of life among us.

This exceedingly useful edition of the main Upanisads—*The Principal Upaniṣads*, ed. with Introduction, Text, Translation and Notes, by Professor S. Radhakrishnan (Allen and Unwin; 50s. net)—gives the Sanskrit text and a translation side by side, as well as copious notes on each paragraph. But the chief value of the book lies in the general introduction—one of the best pieces of interpretative work which Professor Radhakrishnan has ever done. He gives a synthetic and illuminating view of the teaching of the Upanisads, favouring on the whole a more positive than usual interpretation of the doctrine according to which, in his own words, 'The Beyond is not an annulling or a cancellation of the world of becoming, but its transformation.' His knowledge and understanding application of quotations from other than Indian literatures, and especially from Western mysticism, and the deepest teaching of Christianity, are most impressive. One would like to suggest that he might be persuaded to publish this Introduction separately, along with his very valuable notes on it. Western students especially would be immensely benefited by this broad-minded Introduction to the central teaching of Indian philosophy.

Over elaboration of method will probably restrict the circulation of *Methodical Bible Study*, by Associate Professor Robert A. Traina, S.T.M. (The Biblical Seminary in New York; $3.95), to students in seminaries of Biblical teaching, but its fundamental idea is excellent. The author insists on an objective point of view and an inductive treatment. He refuses to accept the doctrine that a proper understanding of the Bible must start with the belief that it is the Word of God, and argues that this is a well-grounded conclusion but not a postulate. He is guided throughout by the healthy principle that the problem of interpretation is the problem of the re-creation of a sympathetic understanding of the situation of the original writer. His discussion of the relation between the historical and the mythical, and, again, between prophecy and prediction, is exceedingly illuminating.

The Approach to the Old Testament (Carey-Kingsgate Press; 1s. 6d. net) is the Inaugural Lecture to the Durham Colleges in the University of Durham, delivered by the Rev. Professor G. Henton Davies from the newly created Chair of Old Testament Studies in the Faculty of Theology in the Colleges. Its substance is that the Old Testament can only be fully understood in the light of its international background. At the same time, 'exegesis' demands that we should begin with the Old Testament and work 'outwards' to the Semitic materials, not 'inwards' from the Semitic materials to the Old Testament. The documentary theory of the Pentateuch still stands, even though modified by the new understanding of the part played by oral transmission in ancient Israel. But 'the Graf-Wellhausen theory . . . in so far as it was an account of Israel's religion in terms of a progressive revelation and an evolutionary development, has had to be abandoned. No longer are the prophets the founders and the moralizers of Israel's religion. Moses returns to his rightful place as the Founder of Israel and the prophets find theirs not as pioneers but as reformers within the Mosaic achievement.'

New Testament Commentaries

I. Classical Commentaries

By the Reverend C. K. Barrett, B.D., The University, Durham

Articles on this subject were originally undertaken by the late Dr. W. F. Howard, who was at work upon them shortly before his death. Many readers of The Expository Times will be in a position to estimate how much poorer my articles are than his would have been; I must ask their indulgence, remarking only that not all of my omissions are due to ignorance. Other readers, I hope, may perhaps be helped by these observations which are for the most part based on suggestions I am in the habit of making to my own pupils. This means that I assume readers who are concerned with the serious, and critical, study of the New Testament, and I have accordingly referred not at all to purely 'devotional' (or to very elementary) commentaries; though I should not for a moment agree that there is any opposition, or indeed any ultimate discontinuity, between a truly critical and a truly devotional reading of the Bible. All the books mentioned in this article will, I believe, in various ways and in various degrees, help those who use them to hear the Word of God in the Scriptures.

Many of the best New Testament commentaries are contained in series. These will be frequently mentioned, and it will be convenient here to describe some of them briefly, and to give the abbreviations by which they will be referred to.

The International Critical Commentary (*I.C.C.*, published by T. and T. Clark) was founded towards the close of the last century. Since then volumes have appeared at intervals. The New Testament is complete apart from Acts, on which no commentary has so far been published. Use of the Greek text and a critical approach are presupposed. The volumes vary greatly in quality. It would perhaps be a good thing if they were progressively brought up to date, like those of some of the great German series shortly to be mentioned.

Roughly contemporary with the *I.C.C.* is *The Century Bible* (*Cent. B.*, published by T. C. and E. C. Jack). The attractive volumes in this series are smaller, the commentaries are slighter and are based on the English text. The New Testament volumes have 'dated,' perhaps, more than those on the Old Testament, but some are still worth consulting, especially by those who do not know Greek

The Expositor's Greek Testament (*E.G.T.*, published by Hodder and Stougton), completed in five volumes, is an unequal series. The commentaries on the Gospels and Acts are of no great value to-day, but some of those on the Epistles are important.

A somewhat similar series, but not based on the Greek text, is the *Westminster Commentaries* (*W.C.*, published by Methuen). The primary object of the commentaries is described by the general editor as 'exegetical'; only a few volumes stand out as either critically or theologically noteworthy.

The Moffatt New Testament Commentary (*M.N.T.C.*, published by Hodder and Stoughton) has recently been completed. It is based upon the translation made by the late Dr. James Moffatt, and aims at bringing out, by critical means, the meaning of the New Testament books for to-day. It has a popular appeal, but some of the volumes are of great importance for scholars also.

Many of the volumes in *The Cambridge Greek Testament* (*C.G.T.*, published by the Cambridge University Press; there is a parallel series, *The Cambridge Bible*, of somewhat simpler volumes based on the English text) are now out of date, but at present an attempt is being made to bring the series up to date, and as new volumes replace the old it should again become really valuable for the undergraduates for whom it is intended. *The Clarendon Bible* (*Cl. B.*, published by the Clarendon Press) addresses a similar or less advanced public, but some of the commentaries in it can be read with profit by any student of the New Testament.

Finally (among English books) may be mentioned what seem to bear only informally the characteristics of a series, namely the commentaries published by Macmillan (*MacM. C.*). In 1860 the three great Cambridge scholars, Westcott, Lightfoot, and Hort, planned a commentary on the whole of the New Testament. Before long Lightfoot had begun the work on the Pauline Epistles that will be mentioned later; neither he nor Westcott, however, completed his programme, and of Hort we have only posthumous fragments. Fortunately, the publishers have since filled up the gaps in the proposed commentary with some of the ablest works in the English language. These will be mentioned in due course.

One of the best known and most generally useful German New Testament commentaries is the *Handbuch zum Neuen Testament* (*H.N.T.*, published by J. C. B. Mohr [Paul Siebeck], Tübingen),

founded and long edited by Hans Lietzmann, who has now been succeeded by Dr. G. Bornkamm. This work, in its various parts and editions (it is constantly brought up to date), is a model at once of scholarship and compression. Critical and *religionsgeschichtlich* material is given in abundance, and it is here that the great strength of the series lies; but it would be wrong to suggest that theological questions are neglected. Most of the volumes will be mentioned below. It may here be noted that the series includes (in addition to the New Testament commentaries) the important grammar of New Testament Greek by L. Radermacher; *Die Religion des Judentums im späthellenistischen Zeitalter* by W. Bousset (3rd ed. [1926], by H. Gressmann); P. Wendland's *Die hellenistisch-römische Kultur*; a supplementary volume containing perhaps the most useful commentaries on the Apostolic Fathers in existence; and a volume of practical expositions of the Lutheran Sunday lections.

Another very famous series is the *Kritisch-exegetischer Kommentar über das Neue Testament* (*Meyer*, published by Vandenhoeck and Ruprecht, Göttingen). The series was founded in the nineteenth century by H. A. W. Meyer, who himself wrote the early volumes. An early edition was translated into English (published by T. and T. Clark); this is now quite out of date. The German commentaries have, however, been regularly revised and rewritten, and are among the fullest and most valuable commentaries in any language. All are marked by the finest scholarship, exact attention to critical detail and at the same time theological exposition. Several will be mentioned below; they have no common critical or theological tendency.

A series of similar bulk, which has not, however, been revised, is that edited by Theodor Zahn. These books are all conservative and even 'apologetic' in tendency, but some of them, especially Zahn's own, are very learned and valuable for reference.

A more popular commentary, *Die Schriften des Neuen Testaments* (*S.N.T.*, published by Vandenhoeck and Ruprecht, Göttingen; 1st ed. 1905, 3rd ed. 1917) was brought out by J. Weiss, with a number of collaborators. In style and method it recalls the *M.N.T.C.* A modern German translation is provided and the use of Greek is not presupposed. The commentary must have done much to introduce German readers to the results of the liberal piety of its period. More recently the same publishers have given us *Das Neue Testament Deutsch* (*N.T.D.*), which, when compared with its predecessor, is a sign of the theological times. Its critical position is more conservative, and the commentators are all concerned primarily with the theological message revealed in the Scriptures they expound. There is much to be learnt from both the old series and the new.

Two French series may be briefly mentioned. *Études Bibliques* (published by J. Gabalda et Cie, Paris), a series which contains books other than commentaries (*e.g.*, F. M. Abel's famous *Géographie de la Palestine*), is particularly notable for the commentaries on the Gospels, Romans and Galatians by the late M. J. Lagrange. These will be mentioned below, with certain other volumes that have appeared. The series is not yet completed. This commentary is, of course, Roman Catholic; on the Protestant side is the new series *Commentaire du Nouveau Testament* (published by Delachaux et Niestlé, Neuchâtel and Paris). A commentary on the whole New Testament is planned, but so far only a few volumes have appeared; these, however, are excellent books, which promise well for the series as a whole. A French translation is provided, but in the notes Greek is used freely.

Commentaries dealing with the whole of the New Testament. There are five well known 'one-volume' Bible Commentaries. Any of them would prove a useful reference book for a student who could not afford to buy a library of commentaries, or for a reader who, not being a professional student, would not have the time to consult a library even if he possessed one. Still one of the most useful of these five books is that edited by A. S. Peake (published by T. C. and E. C. Jack [1919]). A supplement was edited by A. J. Grieve (who had assisted Peake with the original commentary) in 1936. A considerable number of scholars collaborated in this work and, though it bears the marks of its date, parts of it, such as Dr. H. G. Wood's commentary on Mark, are still to be consulted. *The Abingdon Bible Commentary* (published by the Abingdon Press, U.S.A. [1929]), to which a number of distinguished British and American scholars contributed, and *The Dummelow Bible Commentary* (published by Macmillan [1909]), are similar works. The Society for Promoting Christian Knowledge have published two such books: *A New Commentary on Holy Scripture* [1928], edited by C. Gore, H. L. Goudge and A. Guillaume, of which the New Testament section is available separately, and contains among its most important contributions commentaries on Mark by C. H. Turner and on Matthew by Dr. P. Levertoff; and *A Concise Bible Commentary* [1952], written throughout, in both Testaments, by Dr. W. K. Lowther Clarke. This last must be described as a unique achievement in modern scholarship. It remains to be proved in use whether the advantages of unity of treatment outweigh the disadvantages which must arise

when one scholar (even so learned and industrious a scholar as Dr. Clarke) attempts to cover so wide a field.

Certain other commentaries on the whole New Testament deserve the title 'classical.' It seems proper here to omit the patristic commentators (not because they are unimportant but because they require separate treatment by a specialist) and to begin with John Calvin, who commented on the whole of the New Testament except Revelation (and on much of the Old as well). His commentaries are conveniently available in English in the well produced volumes of the Calvin Translation Society (Edinburgh), and are well worth reading to-day, whether for the study or the pulpit. Of Calvin's *Romans* Dr. Barth wrote in the preface to the second edition of his own commentary (Eng. Tr., p. 7) : 'How energetic ally Calvin, having first established what stands in the text, sets himself to re-think the whole material and to wrestle with it, till the walls which separate the sixteenth century from the first become transparent! Paul speaks, and the man of the sixteenth century hears. The conversation between the original record and the reader moves round the subject-matter, until a distinction between yesterday and to-day becomes impossible.' This is true of Calvin's work as a whole ; and it should be added that he is by no means uncritical, but compares and contrasts parallel passages and discusses questions of historicity and the like.

J. J. Wettstein, who wrote (Amsterdam, 1751–1752) in Latin, has not been translated and is therefore not so universally accessible as Calvin, is, fortunately, a scholar's commentator. He gives materials for textual criticism, which are now out of date (though when first published they were a very notable contribution to the subject), and also a great wealth of illustrative and parallel matter, drawn from Jewish, Greek, and Latin sources. Wettstein's work must be used with caution : the texts he quoted were not always reliable by modern standards, and his judgment of what was and was not relevant to the matter in hand was not infallible. But, the necessary caution being applied, his work remains invaluable, and many generations of commentators have found it so, as their writings often testify. The compilation of a 'new Wettstein' has been discussed ; such a book would be of great value.

Another work now centuries old which has lost little of its value is J. Bengel's *Gnomon Novi Testamenti* (Tübingen [1742], and many subsequent editions). It is not only full of forceful epigrams (Nestle's *Greek Testament* does well to preserve Bengel's excellent counsel to the reader of the Bible : *Te totum applica ad textum : rem totam applica ad te*) but is a careful and sustained effort to explain the Greek text in the light of the best grammatical and lexical material available. In discussing Greek words Bengel regularly goes back (anticipating modern methods) to their Hebrew equivalents in the Old Testament. English translations of the *Gnomon* exist, but no one who has Latin enough to master Bengel's epigrammatic style would wish to use them.

Last, in this list of 'classical' commentaries on the whole New Testament, comes the *Kommentar zum Neuen Testament aus Talmud und Midrasch* (C. H. Beck'sche Verlagsbuchhandlung, Munich [1922–1928]), by H. L. Strack and P. Billerbeck. Though Strack's name appears on the title page and must be given in bibliographical description, this immense work was in fact written, in twenty-six years, by Paul Billerbeck, a parish minister in Germany. Desiring to preach one Sunday on the Kingdom of God he asked himself what this expression meant to those who heard it from the lips of Jesus. He searched the commentaries in vain, and began to study the Jewish rabbinical literature. Out of this study came his book, huge (in all, 4102 pages), accurate, cautious and, to all serious students of the New Testament, quite indispensable.

In the Study

Virginibus Puerisque

A Spreading Speck

By the Reverend Charles M. Hepburn, B.D., Crieff

'Whereunto shall we liken the kingdom of God? . . . It is like a grain of mustard seed . . .'—Mk $4^{30f.}$.

In these days our thoughts are very much with our Queen, visiting our world-wide Commonwealth of Nations. One place she has already visited is an island in the far-off Pacific, where there is another Queen. That is the Queen who so charmed us all with her happy smile at the Coronation, Queen Salote of Tonga. At the moment, though, queens are not very numerous. So far as I know, there are just now only three reigning queens, queens, I mean, in their own right and not including any queen who is the wife of a king. Queen Juliana of Holland is the third, who is also a queen with a mind of her own. A quaint

incident occurred when she was of school age. One morning the governess, whom she had at the time, had set her a geography exercise, to draw a map of Northern Europe. As was no doubt natural, she put Holland, her own country, in a central position, also making it many times bigger than it should be. But Britain she showed as a tiny speck away up in the Arctic. On her governess saying she must show them in their right size, she very reluctantly brought Great Britain a little nearer. 'But,' she said, 'I simply will *not* make it any larger.'

In comparison with the world as a whole our island, of course, is not much more than a tiny speck on the map. Supposing you got a globe of the world, you would see it as not much more than a pin point. And yet throughout the years it has gathered around it island on island and land upon land. Our country may occupy only a corner, but red bits representing self-governing dominions and colonies are dotted all over, a whole world-wide Commonwealth of Nations.

Only I think there is something still more wonderful. Once there was a speck not much greater than 'a grain of mustard seed.' It was only a body or band of twelve men with a Master over them. In a very short time, as history goes, that small speck increased, that tiny group added to its numbers, till it had representatives in every corner of the Roman Empire. Then after the Roman Empire fell it continued spreading ever farther and adding more and more to its numbers, until it is reckoned it now consists of about three hundred and eighty million members. Yes, and our faith is that it will become far bigger yet.

Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

Mulberry—Harbour or Dyke

By the Reverend Sidney Gray, B.A., March, Cambs.

'They shall beat their swords into plowshares.'—Is 2^4.

Have you ever heard of the Mulberry Harbour? It wasn't made of mulberries and I don't know why they called it that, but it happened in war time and had to be kept a great secret. The name 'Mulberry' was a secret code.

They had other funny code names, like Pluto, which had nothing to do with Walt Disney's famous dog, but was, I suppose, connected with the Pluto that the Greeks knew as god of the underworld, because our Pluto was a big pipe laid under the sea to take petrol all the way from England to France. Perhaps 'Mulberry' had a meaning, too, if I only knew.

It happened when we were getting ready for the invasion of Europe in 1944. The invading armies needed a harbour to receive the necessary supplies. But an ordinary harbour takes far too long to build, so something quite special had to be planned and built. It was made along the Thames coast. Big holes were dug near the river and great frames made and filled with concrete. When all was hard and tough the frames were taken off and waterways dug from the river, and the concrete monsters floated like ships, though they weren't graceful like ships, but square and awkward. When D Day came the Navy towed them across the Channel and joined them together to make the harbour wall.

That happened quite a long time ago, as you children count time. Mulberry Harbour was made before you ten-year-olds were born. But now they have just been making four more concrete monsters. Not for war this time, but for a very different use.

In the floods last Spring our own East Coast suffered greatly, but Holland suffered still more. You know that some land in Holland is below sea level and is protected by sea walls, called dykes. The great waves broke down the dykes and the sea flowed over the land. But the Dutch began driving the sea out again, as they have done before, gradually building up the dykes, so that people could live again on the flooded lands. The time came when only one gap remained in the dykes. How did they fill that gap? Yes! They brought the four concrete monsters from England, put them together and sank them in just the right place.

So what was planned in time of war for the use of soldiers is now used in time of peace to help farmers to live again in their homes and till their fields.

There is quite a link here with the ploughshares mentioned in our text, isn't there? It is a very well-known text, which tells us of the promise that when Jesus came and when men followed His Way, they would learn how to use all the old war-like things for peaceful purposes; not to harm others, but to help them.

And perhaps you girls and boys will be able, in your life-time, to help to bring the day when this becomes true.

The Christian Year

Third Sunday after Epiphany

God and the Miser

By the Reverend Professor N. H. G. Robinson, D.Litt., Rhodes University, Grahamstown, South Africa

'His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.'—Mt $25^{26f.}$.

One of the most remarkable things about Jesus was His sheer authority, His personal authority, which was not the product of education, position, or influence. It was not in any way manufactured or derived; it belonged inherently to Jesus Himself, so that you cannot really picture Him without it. Thus He had been nurtured in the Law and taught to honour it as all the Jewish people did; and yet see how in His public ministry He set Himself even above the Law, not with any pretentiousness or pomposity, but as if it were the most natural thing in the world that the son of Joseph the carpenter should have greater authority than the Law of the fathers. 'Ye have heard that it was said by them of old time, Thou shalt not kill. . . . But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment. . . . Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: But I say unto you, That ye resist not evil. . . .' And so it continued. You simply cannot mistake the authority of Jesus, it was there for all to see; and authority in this connexion is just another word for sovereignty. Without pomp and material possession He moved amongst men as a King. Even on the Cross, when apparently His earthly dominion was at its lowest level, He was still perfectly master of the whole situation. 'Father, forgive them for they know not what they do.' Even on the Cross He was a King keeping court in His Kingdom. And in His Resurrection a Sovereign still. 'Ought not Christ to have suffered these things, and to enter into his glory?' The plain fact of the matter is that He was a King from the beginning, that He entered the ancient Jewish scene as a Sovereign coming to His people, and He has remained a Sovereign ever since, who speaks to succeeding generations of His children, who speaks to us also with authority as Lord and Master, so that to this day and to the end of time His law and His commandments still stand.

It was not only, however, in His commandments that Jesus exercised and displayed His authority; He did it also in His teaching about God. The same note of authority is present in His parables, is present, for example, in this Parable of the Talents which provides our text, 'His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.' And, said Jesus, the Kingdom of God is like that; God is like that hard taskmaster who is accustomed to reap where he has not sown and gather where he has not strawed.

What a comparison! What boldness on the part of Jesus to suggest such a comparison, to paint such a picture, and to paint it with complete confidence and unquestionable authority! In how many different ways had Israel pictured God before! As the Lord of hosts, marching at the head of the armies of His people and subduing and overcoming all His enemies. As the shepherd of Israel caring and finding pasture for the sheep. As the potter fashioning vessels with the clay. In many different ways had Israel painted in words a picture of God, but never a picture of this kind, never as if He were a hard, mean, small-minded man, a Shylock demanding his pound of flesh. At first sight it appears to represent a decline from the high level of Hebrew poetry and prophecy, as if a mere amateur had taken the place of the professionals of the past. But they reckon ill who forget the authority of Jesus. Remember how He dealt with the Law. Remember how He dealt with the Cross. Remember His resurrection from the dead in power and triumph. Is it not certain that the same authority and lordship and sovereignty are at work here too?

Of course we know that Jesus does not mean that God Himself is hard or mean or small-minded; but He does mean that in such a person there is something, just one thing, which illustrates the truth about God. And, as a matter of fact, the harder, the meaner, the smaller-minded the man, the more perfect the illustration.

Dr. C. H. Dodd has told us that this Parable was spoken for a very definite purpose, against the pious Jews. It was spoken against these people, the religious representatives of Israel, who had been given the Law and the Prophets and the Revelation, not to keep to themselves, but to spread abroad throughout the world, as leaven in a loaf, that in Israel all the families of the earth might be blessed. And what had they done? They had kept it to themselves. Therefore when God's Kingdom comes as come it did in Christ—well, said Jesus, it is like a man returning from a long journey. Picture again this hard, hard taskmaster, and the harder and meaner you picture him the better. Think of him as a miser who has allowed life to rob him of all his interests except one, his money and its increase; and picture him now returning after his long journey and finding that part of his wealth, which he had thought to be busily employed increasing his wealth, had lain all that long time, a whole year or perhaps two, dormant in the earth, had lain impotent, inactive, unprofitable. How his miser's indignation will burn like a consuming fire against the servant who

has permitted it! Well, said Jesus, God is like that. God is no miser in love with mere money, but as a miser's love for money so is God's love for His children and His Kingdom, so does He long for their increase. What will God say then to Israel who wrapped up the revelation in a napkin and hid it away, when it should have been out doing God's business?

It was against pious Jews that Jesus spoke this Parable; but does He not speak it still by His Spirit against half-hearted Christians, to whom the Son of God Himself has come, who have received the promises and the revelation and the word of grace and forgiveness, the Word made flesh, and who yet bury it away in some little corner of their lives, impotent, inactive, unprofitable, when it should be at work, fulfilling the purposes of God, extending Christ's sovereignty in their own lives and in the life of the world, increasing their own faith and the faith of others, so that all men might live together in love under the eternal fatherhood of Almighty God? Or do you think that God does not really care for the increase of His Kingdom? Look, then, at the Cross and the Resurrection, and think again. Do you think that God will be content with a little improvement here and a little there, that He will not bring us and all our works and all His children to judgment and repentance? Think then of the Parable of the Talents. I tell you, said Jesus in effect, God is as intent upon His Kingdom as a miser on his money—and what miser would endure the Cross for the sake of his money?

FOURTH SUNDAY AFTER EPIPHANY

No Room for Ignorance

BY THE REVEREND JAMES MUNN, M.A., GLASGOW

'I would not have you ignorant.'—1 Co 12^{1}.

At Mars Hill Paul was meeting an academic audience. With the writings of the old dramatists, poets, and historians they were familiar; in the terms of modern culture they were entirely at home; they had dabbled in philosophy and in science and were heirs of all the traditions of Athens; they were University men. What topic would suit such intelligentsia? How could any one get under their skin? Paul had chosen his subject—ignorance. *Their* ignorance. Their *religious* ignorance! But they had in every street sculptured gods and goddesses by the score! Temples marked the road from the market-place to the sky-line of the Acropolis! Yes; but one of their altars was dedicated 'To the Unknown God.' They took a chance that He existed; or they carried in their hearts 'a God-shaped blank'; but Paul roundly claimed, 'Now that Christ has come you have no right to your ignorance or to your old guesses at God. Whom you ignorantly worship, Him we declare.'

When later Paul was writing to the Christian churches he was at pains again and again to warn them about ignorance. Perhaps in some directions they might be excused, for they had only come to the knowledge of Jesus Christ. But it must not continue. Uninstructed church membership was intolerable; it was so vulnerable. They must be stirred to an intelligent faith. They must know the facts of God and of the Church and of their belief. For the faith had to live amongst sharp critics and clever arguments and attractive types of rival religions; and besides, they had a commission to carry out and a world to save. Therefore, no ignorance!

1. '*I would not that ye should be ignorant of this mystery . . . that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*'—Ro 11^{25}.

Why had the Jews rejected Christ? Why had God given a gospel that reached beyond the chosen people? Was not this mission to foreigners a break with tradition? Paul explains that the Jews had been given chance after chance; they had rejected the message and the messengers; therefore the chance must be shared by the Gentiles. The *world* purpose of God must come into operation; there could be no final exclusion; for God belonged to all men and all men belonged to Him.

We still ask fretful questions about God's presence and purpose in the world. I remember in the early days of 1940 when men threatened to despair of the fortunes of our nation and of the fate of the world, I sat in the study of a prosperous merchant surrounded by his splendid collection of paintings. We talked of the bitter tragedy of the War and at last he said to me, 'If Britain should not come through and win, it will be hard for me to go on believing in my faith.' It seemed all wrong that tyranny should launch its persecution, that a fine cause should be set back, and that sacrifice should be in vain. But God is a King with a *world* purpose. Defied in one place, He breaks out in another. The temporary power of His foes is no final obstacle to the flexible—and inflexible—purpose of God. History is not a weird senseless succession of episodes out of all control.

God is working His purpose out, and the time
is drawing near—
. . . . . .
When the earth shall be filled with the glory of
God, as the waters cover the sea.

To all of us Paul still says, 'I would not have you to be ignorant about the purpose of God.'

2. '*I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea.*'—1 Co 10[1].

No Jewish prophet or preacher allowed the people to forget their rescue from Egypt and their pilgrimage to the Promised Land. If they ever grew so low or dull that they missed the signs of God in their own time and experience, they were sent back to re-read that story. Here was indestructible evidence that God Himself took a hand in shaping their destiny. They had passed through the Red Sea when, humanly speaking, no other deliverance was possible; and lest they should lose their direction in a strange land, they had been given a pillar of cloud by day and a pillar of fire by night. Here was historic evidence to which any one could point. It was not merely base ingratitude to let that drop out of their mind; ignorance of the activity of God was culpable and inexcusable.

Often our assurance about God is still a fleeting hope or an elusive memory.

> Yet ever and anon a trumpet sounds
> From the hid battlements of Eternity;
> Those shaken mists a space unsettle, then
> Round the half-glimpsed turrets slowly
> wash again.

Yes, but we have seen the towers of the City and heard the trumpets; we can be sure. On the plains the dust of toil and travel blows; but men may lift up their eyes to the hills and take their bearings from the peaks that gleam high in the sun. So in the mental and moral awakening of our age, the most vital questions are asked about God. We are asking them too; but we should have some of the answers. Paul kept writing to the Christian churches, 'I know'; and we also should be prepared to affirm our certainties, to point to the evidence. For the evidence of God is there, in the Scriptures, in the history of our nation, in our experience of life: we have no right to be ignorant. Sometimes God has come in a startling intervention which has left us hushed and amazed at the aptness of His action. Sometimes He has come in the unsleeping providence which has kept us going. Let us identify that Force. Let us recognize the fact of God. Let us know our evidence and state it fearlessly. There is no room for an ignorant faith when the evidence of God is so plain.

3. '*Concerning spiritual gifts, I would not have you ignorant.*'—1 Co 12[1].

Many have a real willingness to serve their generation and their God but they feel that they lack the 'know how'; they have not got what it takes; they have missed any capacity for speaking; they don't have a trained mind or academic equipment; they are out of touch with modern youth or with the working man; they have no technique for evangelism. Then it is for such people that Paul writes the opening verses of this chapter.

The Church to-day is making at least two discoveries—the value of the Christian layman; and the power of the congregation in which all the units are grouped together in spiritual regard and support, and in active propaganda for the Church and the faith. For years the strategy of the Church has been to build up the life of the congregation. Was its fellowship broad? its finance sound? its worship sincere? All this, you see, was within the circle of the congregation's own life. But it is not enough to be strong and compact within the circle. The Church must face outward, must work outward to the unconcerned and the unclaimed. For fidelity to the gospel and to Christ must lead churchmen beyond their borders. Out there the authority of sin rules; out there religious doubt and moral instability go hand in hand; out there the foundations of home life are shaken. And out there Christ ought to reign as King! But 'Christ has no hands but our hands, no feet but our feet, no voice but our voice.'

You possess only a small gift—but a great love for Christ? You have only a small faith—but a warm gratitude to Him? Then you may be a key man for Christ in your office or your club, in your society or your neighbourhood.

'I would not have you to be ignorant about spiritual gifts.' For when you are poor Christ makes you rich; when you are weak Christ makes you strong. You can do all things through Christ; and He can do something through you.

FIFTH SUNDAY AFTER EPIPHANY

The Sound of the Trumpets

BY THE REVEREND STUART W. McWILLIAM, M.A., S.T.M., ABERDEEN

'We will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread: and there will we dwell.'—Jer 42[14].

If we can imagine the tension and the suspense in Czechoslovakia when on the 27th of May 1942, Heydrich, the Reich Protector of Bohemia and Moravia, was killed by two Czech patriots! If we can imagine the period of anxious waiting to see how the Nazi overlords would react to this latest provocation, and what form their revenge would take, then we have some idea of the kind of

situation, immediately out of which this text arises. Like Czechoslovakia, Judea was an occupied country, a protectorate of the greater Babylonian Reich. The Governor of Judea, a creature of the King of Babylon, appointed by the King of Babylon, had just been assassinated and the whole people were on edge, waiting to see how the Babylonians would deal with this attack upon their authority. The whole people! That means the Jewish remnant left in Judea. There weren't very many of them. They were not very great and they were sorely lacking in real leadership, and so in this situation the people turned to Jeremiah, whose advice in the past they had so often ignored or despised. Should they stay on in Judea or flee for refuge to Egypt? What was God's will for them? Jeremiah's answer was in effect: 'Stay where you are and stick it out! Remember that you are God's people, chosen for His purpose, and He will not go back on His call. Only trust in Him!' But although they had asked for his advice, like so many people who ask for advice, their minds were already made up in advance, and they said: 'We will go into the land of Egypt.'

Not an unusual response to a difficult situation, is it? 'We will go into the land of Egypt, where everything will be fine! We will emigrate to where we shall see no war, away from Europe this cockpit of strife and unrest! Where there is no conscription! No restrictions of any kind!' 'Let's run away from things.' And one may see this escapist tendency manifesting itself in so many areas of our life and experience. If this job is demanding too much from us then let's find another and an easier job! There are many people who seem to spend a great part of their lives looking for a job which will pay more, demand less, and offer more leisure and social prestige. If family and home demand too much then one just goes elsewhere. And the manner of going elsewhere may vary from spending every night at a cinema or a dance hall, or standing in a public house, or working overtime for the Unionist Association or the Labour Party. If a marriage does not seem to be working out then the answer to-day seems to be to go elsewhere, by means of the divorce courts. If one husband or one wife has failed then try another one! Where God is saying, 'Stay and stick it out with My help, remember My purpose for you,' men are so often saying, 'We will go down into Egypt.'

'But,' says Jeremiah, 'If ye wholly set your faces to enter into Egypt, and go to sojourn there; Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.' In other words, we cannot run away from life.

As each emigrant ship sails for Australia, somewhere en route it passes another ship homeward bound for England with men and women who can't get back quick enough. They went out there to escape from responsibilities and the grim challenge of the times, and of course they didn't escape, and of course the Dominions and Commonwealth countries don't want people who simply go out there because they can't stand up to life in Britain. You'll find in Egypt, says Jeremiah, all the problems you think you are leaving behind in Judea. And you know in the deepest sense this is always true. Because we carry our problems with us. It isn't really the difficult situation that is important in the long run, but the character of the man or woman who faces the situation.

Film stars, who have divorced several husbands and then taken unto themselves new ones, and who expect that their new ventures will be more fortunate than the last because so far marriage has not turned out well for them, are entertaining very forlorn hopes. The man who is always changing his job because people are unkind and unsympathetic and unjust, would be well advised to pause and consider whether perhaps the trouble does not originate with himself. We can't escape from the trials and testings of life by going down into Egypt. There are certain situations in which God's word to us is 'Stay and stick it out with My help.' There are certain inevitable things from which however far we run we cannot run away. And it seems that what Jeremiah is doing is laying down two great eternal principles for our guidance.

The Principle of Acceptance. We have to accept the inevitable. Now this may seem to be a truism. But the fact of the matter is that so often we rebel against it, we may in the end become resigned to it, but we do not in the Christian sense accept it, our acceptance is not a positive thing. We know people—indeed perhaps you are one of those people—who have never really accepted the fact of the death of some one they loved. Oh, they know intellectually that the person is dead but they have never really accepted the fact, and it may seem a hard thing to say but the truth is that they will never be at peace either with God or with themselves until they have accepted the fact. Age, with its accompanying weakness and frailty is one of the inevitable things in life. If we live long enough we will grow old and our powers will fail, and it cannot be easy to accept age, with all that it means of relinquishing one's power and position, of surrendering one's authority say in business or political life. One of the very lovely things in life is to see a person who can

grow old gracefully, but there are people and they make their lives miserable and often make the lives of their loved ones miserable because they have never really accepted the fact that in the providence of God old age is one of the inevitable things. There are some people who have never really accepted their own limitations — their intellectual, their mental limitations. They are constantly trying to persuade others and themselves that they are possessed of gifts which they do not have and will never have and were never meant to have. They become bitter and jealous about the success of others who really do have the gifts they themselves lack, and they could be really nice people if they would only accept themselves as they are. What is perhaps even more common is the failure of parents to accept the truth about their children. How much misery and unhappiness is caused by the attitude which says, 'My son is clever. He is going to be a doctor!', when in fact my son is not particularly clever at all and doesn't want to be a doctor, but would be very happy as a motor mechanic. The acceptance of the inevitable—a Christian acceptance, not a sullen resignation or a blind fatalism, the kind of acceptance that enabled Paul to write 'Remember my bonds' and in the deepest sense to accept these bonds as part of the will of God for him. There are situations in life which are inevitable and unchangeable, and we must accept them, however unpleasant they may sometimes appear to be, as part of our response to God and to life.

The Principle of Redemption. And the second principle is that of, with the help of God, redeeming every situation, even the most trying and the most testing. In the Gospel of John these words occur, 'He must needs go through Samaria.' Even our Lord was faced with the inevitable. In order to get from A to B He had to go through Samaria. It was the only way to get there. In a deeper sense in order to win men back to God He had to travel the Via Dolorosa to Calvary, there was no other way. But although He had to go through Samaria He made that necessary journey redound to the glory of God. He stopped at a well to drink and gave to a woman the water of life.

Ned Langford, an American, came home after the Spanish American War, and not long after his return in helping to put out a fire, which had taken hold on a neighbour's house, he was burned. Not badly, but enough to warrant medical attention. It was discovered then that one part of the skin on his arm would not heal properly and leprosy was diagnosed. It was the total destruction of all his hopes and plans for life. He was sent to a leper settlement at a place called Gulion in the Philippines. On the day of his arrival, when he was walking round the compound in which he was to be shut up for the rest of his life, he came upon a small child weeping because he had been separated from his parents and family, and the sobbing of that small child released Ned Langford from his bondage to the inevitable. He was still bound by circumstances and things over which he had no control, but now he was no longer a prisoner for he accepted the inevitable but saw in it also the possibility under God of service to others, and in seeing this he had redeemed the whole situation.

We cannot by going down into Egypt escape from the inevitable things in life but must learn first to accept them in a positive way as part of the stuff of life, and, secondly, with the help of God to redeem them and make them the means of redemption to others.

SEPTUAGESIMA

The Privilege of Suffering

BY THE REVEREND JOHN R. GRAY, B.D., GLASGOW

'Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.'—Ph 1^{29}.

Religion, real religion, is a sort of joy—a lightness of heart which bears a man up even on the darkest day. If it is not that, but rather something grievous to be borne, then it is not religion at all but rather a kind of idolatry. In Ceylon and India I have seen religious processions, long lines of folk carrying vast images through the streets on their straining backs, their eyes starting out of their heads with the effort, the sweat streaming down their aching bodies. One of these images—the Juggernaut—has sixteen wheels each eight feet high, and this enormous structure is pulled miles along rough roads by its devotees. In Latin countries, too, there are processions, not so very different, in which immense crosses and heavy statues and ornate banners are hauled with dreary piety through the hot streets. There are folks, too, who reckon themselves good Protestants to whom their religion is no less burdensome. They put in their attendances at church, shoulder glumly their quota of beliefs, pay their reluctant dues and live out their cheerless, complaining lives in a way guaranteed to disgust the outsider with the very name of Christianity. Let it be said quite clearly that if a man's religion is something like this, something to be borne, rather than something which bears him up, it is not Christianity but some travesty of it. True faith in Christ is a privilege not a penance.

So at least St. Paul thought. 'To you,' he wrote, 'it is given in the behalf of Christ to believe on him.' Faith in God is a gift of God—something for which we can never be sufficiently grateful. In our day especially, when knowledge is in the melting pot, politics are in flux, and the very structure of our material world is threatened, to have been brought somehow to the knowledge of the God with whom there is no variableness nor shadow of turning, is something for which we should be unceasingly thankful.

To know the forgiveness of God when shame and guilt flood our souls, to hear then 'Thy sins be forgiven thee. Go, sin no more'; when sorrow comes, to have Christ's words flow like balm upon our wounded hearts 'Let not your heart be troubled. In my Father's house are many mansions'; in doubt and perplexity to hear 'This is the way. Walk ye in it'; in loneliness to hear 'I will not leave you comfortless. I will come to you'; and in the face of the dark fearfulness of death to hear 'I am the resurrection and the life.' This is no dark and dreary faith somehow to be borne. This is a faith that bears us up. The question is not 'How can I carry such a faith?' but rather 'Why should I try to live this difficult life without the wonderful help such a faith supplies.' People sometimes speak of supporting the Church as if it were some tottering man-built edifice to be propped up by whatever expedients we can devise. That is nonsense. The foundation of the Church is not laid on our straining muscles. It is built on the prophets and apostles, Jesus Christ Himself being the chief corner stone. We do not sustain the Church. God does that and us too if, by grace, we are true members of it. 'To you it is given, in the behalf of Christ, to believe in Him.'

Yes! that first but also—and here Paul comes to the privilege par excellence of the Christian—to suffer for His sake. What an odd thing to say! Easy enough for some to speak lightly of suffering who have never known any—the rich, the fortunate, the successful. But Paul was none of these. He was poor and in prison and expecting death. He was writing to a little congregation which contained not many mighty, not many noble, not many wise. Like any other Christian minister Paul would get through few weeks without seeing despair on some faces and tears in some eyes. Principal Macgregor has a moving description of the congregation of a church in a Paris back street. 'Widows and old women left without affection. Wives deserted and abused at home: they came with prayers that life might be a little kinder, that their husbands might drink a little less and their children be kept from going wrong, or that those who were ill at home might recover; and one poor hunchback, a man disinherited in the world who felt that he could ask for love only from One who does not look on the outward appearance.' No fragrance of flowers rose up there, no odour of incense, but only 'the lamentable perfume of gathered sorrow.' This same lamentable perfume hangs over every ordinary Christian congregation Sunday by Sunday, and it was to such an ordinary congregation that Paul wrote, 'To you it is given to suffer.' They had had their share already, it might seem, but all he could promise was that if their faith was the real thing, pain would be heaped on pain, unpopularity on contempt, and loss on loss. Had Paul no heart? Yet what else could he promise? The world had showed how it loved Christ when it nailed Him on a Cross. He Himself had warned that His followers could expect no better treatment. Faith in Christ, if it be real, is sure to help but no less sure to hurt. Of course it is quite easy to be a member of the Church without it causing the least pain. To attend services, to join in the singing, to listen to a sermon, to give a little, that doesn't cost much. But that is the sheerest caricature of Christian discipleship.

To stand for the faith in a hostile environment, to witness for Christ to those who don't know Him, to risk unpopularity and loss of reputation, to give, so that it hurts, to go on and on serving the Church without recognition or praise; this is the privilege of the Christian man. This is to suffer with Christ.

In view of the shortage of candidates for the ministry since the War, much is being said about the interest and importance of the ministry as a life work. Attempts are being made, too, to pay ministers a more reasonable stipend, and that is certainly long overdue. Let us beware, however, that we do not represent the ministry as an attractive career or it may well attract the wrong men into it. The service of Christ necessarily and invariably involves self-sacrifice and self-denial. That is true both of the full-time ministry and of any part-time service.

When Christ called any to His service, He spoke of no privilege nor honour except the privilege of serving Him and the honour of sharing His Cross. And still it is the same. Unto you all it is given to suffer for Christ's sake; not just find in Him the strength to bear the sufferings which are the common lot of men but by Him to be inspired gladly and willingly to suffer for His sake. It is rich comfort to know that God is in every dark valley with us but what we are called to—we who are part of the body of Christ—is to the higher privilege and richer joy of being in Christ's pain with Him. We are to be envied. Is there in all history, all literature, anything more august, more

majestic, more wonderful than the Cross? To share in *that* with Christ is our privilege.

SEXAGESIMA

Sowing and Reaping

BY THE REVEREND DOUGLAS STEWART, M.A., PINNER

'Now the parable is this: The seed is the word of God.'—Lk 8^{11}.

A friend of mine who had travelled widely in the East once described to me a plant trick he had seen performed by an Arab at Suez. The conjurer produced a pot of earth and what looked like a bean. He planted the bean and, covering the pot with a cloth, waved his hand over it and repeated a magic formula. He then whipped off the cloth and already a green shoot half an inch high had appeared above the soil. Two repetitions of the spell and the plant had grown to a foot in height and put out side shoots. How the trick was done my friend could not guess. But it is a trick, because it is contrary to Nature. Plants don't grow that way. But how attractive to the impatient mind of man which wearies of the slow processes of Nature, and is always hoping to find a short cut to harvest!

It is the naturalness of true religion which is one of the great counts against it. We want not the supernatural, which is akin to the natural, but the magical, which is equally foreign to both earth and heaven. The seed which will sprout and grow in a few seconds. Or the rope-trick which will enable us to swarm up into heaven without having any visible attachment there. The conjurer is news as the farmer is not. True religion has its miracles. Yet true religion is rooted also in the natural life. It changes men both miraculously and naturally. In the Parable of the Sower is Christ's answer to the impatience both of His enthusiastic disciples and of His sceptical critics. 'Let the kingdom come now!' both parties were saying. They wanted a swift, painless, magical salvation of the world despite the plain nature of that world. They wanted a redemption of man which pays no attention to what man is like.

In how far is the great silent withdrawal of the masses from Christ in our time due to exactly this cause? They are tired of a religion which does not produce results fast enough. Their faith is centred instead on an amalgam of science and politics which promises quick returns. The real faith of the Western masses is in a politico-scientific rope-trick. The rope is tossed up into an empty heaven and then humanity climbs up it into a brighter future. By comparison Christ is earth-bound. 'Behold, a sower went out to sow.' The old, old story; how slow; how dull. Suitable to a pre-scientific age but useless in the temper of modern life.

And yet in times of threatened famine no one suggests a congress of magicians. Magic bean-stalks are the trappings of pantomime. It is the man who ploughs, and sows, and harrows, and reaps who feeds mankind. For Nature is inescapable and man must keep step with her processes. And human nature is inescapable and a true religion must keep step with it also. The first of Christ's parables is this parable of acceptance. It declares God's acceptance of man as he is. It is this world, these men, Christ came to redeem, and it can only be redeemed by the farmer. The magician dodges the plain issues of human reality. You must sow the seed and wait.

(1) 'Some fell by the way side; and it was trodden down, and the fowls of the air devoured it.' We preach to minds in which there is no crack or chink into which the seed might fall and where it might lodge. Natures across which the feet of the world have gone, beating upon the sensitive human spirit until all sensitivity to the truth of God seems to have been beaten out for ever. We are sometimes aware of a will, hard, polished, and steadfast in its resistance to God. We have heard the cynical laugh. We have watched the incredulous smile. We have listened to the arguments, brilliant, witty, unanswerable, and false. We have sensed the armour-plated mind in its glittering sterility behind them.

The wind blows for this man—it is air in motion. The sun shines—it is solar radiation. The rain falls—he takes a meteorological reading. Seed is sown—it is merely the evolutionary consequence of a fundamentally physical cause. Nature and mind are shut off from every Divine influence. Increasingly modern experience shows that when that stage is reached Nature and mind lie wide open to some other influence. 'Then cometh the devil.' The individual and the society are an easy prey to the demonic forces which lie in wait for man when all saving grace has finally been stamped out of his mind.

(2) 'Some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.' From the hard of head we pass to the hard of heart. They have a deceiving surface softness and receptiveness which promises much and hides the essential hardness underneath.

These are the people whom the world likes because they approximate to the world's idea of what religion should do. They sprout in a night, and what grows in a night will perish in a night

because it has no root. Roots take time. Roots go deep. Roots are unseen. They have no news-value.

The world loves a sensational conversion. The man who becomes news when he becomes a Christian is what it asks for. Put his photograph on the front page. Put his story in the middle page. Have him interviewed by slick reporters. Soon his book will be published, 'Calling all Sinners.' As though an infant of a week should give an interview telling the *News of the World* what it felt about this new life. The world loves it—wants to believe in it—but it isn't real. The newly born cannot speak of the world into which they are born. The broken-hearted cannot immediately write of their heart-break. That comes later. These writers aren't broken. The seed hasn't gone deep. 'These for a while believe, and in time of temptation fall away.'

(3) 'And some fell among thorns; and the thorns sprang up with it, and choked it.'

For every seed falling by the wayside ten seeds fall upon the rock. For every seed falling upon the rock ten seeds fall among the thorns. This is the great enemy of the Kingdom. We live in a competitive world. There is the constant clash of interests and ideas, of desires and ambitions, of passions and affection. The spiritual tragedy of the majority lies in two words—'other things.' They die not killed by sceptical intelligence nor hardness of heart. They are choked. 'They . . . go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.'

The world exerts its ceaseless pressure upon us. It works upon us through our ambitions, our fears, our love of pleasure, our desire for ease. At each stage in life it is ready with a suitable enticement, interest in childhood, passion in youth, ambition in maturity, anxiety in experience, senile appetite in old age. These 'choke the word.' Every working minister listens week by week to the same story. Why don't you serve God? Why are you not in church?

'I'm very busy, you know. I have my home, my family, my garden, my car, my club, my Party, my friends, my studies, my baby, the meals to cook, the washing to do, my books to square, my parents to visit, my innumerable duties to perform—you do understand, don't you?' What are we to understand but that cares and riches and pleasures 'choke the word?'

(4) We are all in debt to Professor Dodd when we read this Parable. It is a Parable of the Kingdom, he points out, and of its victory. All these things are against us and yet the harvest is sown and gathered. Despite the failures and the wastage; despite the hard of head and the hard of heart; despite stones and thorns; 'and other fell on good ground, and sprang up, and bare fruit an hundredfold.'

The word of the Kingdom is a true seed, a living word, having in it the secret of the life Divine. And the men to whom we preach were created that they might receive this word, that it might germinate in their hearts and become fruitful. And so the work of the Kingdom is always arduous and full of disappointments but is never hopeless. The real minister is like the real farmer. He grumbles but he keeps going.

When the Arab has finished his trick and collected his money, and the tourists have gone back to the ship, perhaps he knocks the earth out of his pot and goes away. And then some seed, borne on the wind or carried by a bird, may fall on that little heap of soil, and there it may germinate and slowly grow and flower and bring forth its fruit to the glory of God.

When the tricks of the world are played out, and the magicians stand revealed as charlatans, and when the false promises no longer delude men's minds; when the heart has been harrowed by guilt and the mind softened by sorrow; when pain has torn away the thorns and brambles and exposed the naked soul; then the plough may strike deep and the seed fall into fruitful ground; then seed and soil may become one as Christ is formed and rooted in the human clay; then the roots will go down into the personal darkness of the unconscious man, and the first green shoots begin to appear above the ground; then the work of Christ in me will become my work and my life the life of Christ; then redemption will be in me, and for me, and through me, and beyond me.

'And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.'

Dominical Authority for the Ministry of Healing

By the Reverend Robert Leaney, M.A., B.D., Ripon Hall, Oxford

This article arises from a desire to decide upon what theological basis to found the practice of the ministry of healing, whether, for example, upon a ministry deriving its authority from dominical sayings in the gospel or upon a wider and more comprehensive view of the ministry as operating within the Church. No doubt it is impossible to decide this in an article which will be limited to the Synoptic Gospels and Acts, but it may be of some use to review the evidence in this certainly relevant sphere, especially in view of the earnest revival of the ministry of healing and a widespread perplexity among thoughtful priests with regard to the theology on which it should rest.

By a commonplace of criticism, recent challenges to which may for the present purpose be justifiably ignored, we may begin with Mark. We find immediately in the first chapter the story of the casting out of an 'unclean spirit' by the Lord.[1] What does an 'unclean spirit' mean, and if a man were possessed by one how would he be recognized? Comparison with the account later in the same chapter of the bringing at evening time 'all those who were ill and the demonized'[2] shows that in Mark a distinction is made sometimes between those we should call 'ill' and the 'demonized.' And the incident already mentioned which opens this subject in the Gospel does not seem to imply that the man was physically ill alone. The unclean spirit, which we may assume is some sort of demon,[3] comes out of the man after tearing him and crying out, and a famous Q passage[4] pictures for us the wanderings and re-enforced return of an evil spirit, clearly thought to have a personality and life of its own apart from the human being whom it normally occupied. In Zechariah[5] 'the unclean spirit' is associated with false prophets; and Isaiah[6] bemoans the 'unclean lips' of himself and his fellow-countrymen. This is more than the ceremonial uncleanness of Leviticus, and the uncleanness of lips extends to both body and spirit; thus Victor of Antioch regards the man possessed by an unclean spirit in our Marcan passage as unclean 'through his impiety and estrangement from God through exulting in all shameful and evil practices.' We may perhaps picture a man of filthy person and speech, regarded as partly insane through possession by a demon, constantly crying out obscenities.

It is important to see how far the possessed with demons or unclean spirits may be differentiated from the physically ill because in Mark the authority given to the Twelve at their call[7] is to be with the Lord, to be sent out to proclaim (*kerussein*) and to have power to cast out demons. There is no reference to physical disease, and where they meet in the epileptic boy something which we should regard as falling under this category the Apostles fail to heal the sufferer.[8] The verses at the end of this narrative may represent the opinion of the Church at the time and place at which Mark wrote or the opinion of Mark himself, but their claim to report faithfully what the disciples asked and what the Lord said in reply is at least suggested by the fact that here Mark is relating the embarrassing instance of a failure by the Twelve, and relating it to a generation who were taught to regard the Twelve as possessing great authority. The disciples ask why they could not 'cast it out'—incidentally an instance to show, if such were needed, the ascription to demons of the cause of what we should describe as physical illness. The Lord's answer may imply some understanding of this distinction, for He says that *this kind* can come out only by prayer.[9]

The authority over unclean spirits is repeated for the Twelve when they are sent out two by two,[10] and Mark tells us that on this occasion they did cast out demons and healed many sick by anointing with olive oil.[11] From other New Testament passages,[12] Josephus,[13] rabbinic sources, and Irenaeus,[14] it is clear that olive oil was anciently used medicinally, and that it was for this reason that it was later used ritually, as by the Gnostics of the second century, when supernatural help for healing was invoked. Matthew and Luke avoid mentioning the unction here reported by Mark, perhaps because Mark is relating healings by a combination of contemporary medical practice and the Lord's authority, which seemed to them to detract from the power of the Lord and indeed of the Apostles. This Marcan passage, then, could

[1] Mk 1^{23}. [2] Mk 1^{32-34}.
[3] For this identification cf. Mk 6^{7} with 6^{13}.
[4] Lk 11^{24-26}; cf. Mt 12^{43-45}.
[5] 13^{2}. [6] 6^{5}.
[7] Mk 3^{14-15}. [8] Mk 9^{14-29}.
[9] Omitting 'and fasting' with the Sinaiticus, Vaticanus, Clement, and most modern editors.
[10] Mk $6^{7ff.}$. [11] Mk 6^{13}.
[12] Lk 10^{34}, Ja 5^{14}. [13] *B.J.*, i. 33–35.
[14] II. xxxii. 4; and on the Gnostics, I. xxi. 5.

possibly be regarded as a scrap of evidence for apostolic authority for combining spiritual healing with medicine.

When we turn to Matthew and Luke we find that the authority given to the Twelve to cast out demons is assumed to include authority to heal generally: this is clear, for example, from the additions which they make to the Marcan passage in which the Twelve are given their authority on being sent out two by two.[1] The treatment of Mark by these two evangelists is further illustrated by the ways in which they deal with the failure of the disciples just discussed: Luke [2] omits the question and answer which follow the failure of the disciples and the success of the Lord in healing the epileptic boy, but Matthew,[3] abandoning the answer given in Mark, makes the Lord attribute the disciples' failure to a lack of faith, a striking challenge to the Christians of His own time.

Another source than Mark is present in the two tenth chapters of Matthew and Luke, the seventy or seventy-two being sent out in the latter Gospel, while in Matthew the charge is more generally to the 'disciples.' Matthew is as bold as his challenge to faith would suggest: the disciples are to carry out the very works of the Messiah—to heal the weak (*asthenountas*), raise the dead, cleanse lepers, cast out demons.[4] Luke [5] lays upon the seventy no such great demands: 'And into whatever city you enter, and they receive you, eat what is set before you, and heal the weak in it, and say to them: The kingdom of God has come near to you.' If we compare these two versions we see that Luke has been at pains to make his charge sound authentic even if it is not, while Matthew summons his readers to claim the Divine authority of the Messiah as he had already interpreted it for himself in the light of the Old Testament. These examples may be taken as enough to show the secondary character of the evidence in this matter provided by Matthew and Luke.

That we cannot reduce the evidence to a neat scheme is shown by the fact that the Lord is represented in both Mark and Luke (who follows Mark) as allowing His authority to be used for the casting out of demons even by some one not commissioned by Himself; [6] and by a Q passage,[7] in the Beelzebub controversy, as appealing to the fact of exorcists as working entirely outside His authority. Yet in Luke, when the seventy return, they rejoice because 'even the demons are subject to us in thy name'—as though this power over demons were quite exceptional.[8] In view of the Beelzebub controversy itself the most likely explanation seems to be that the Lord, like other rabbis, gave His immediate followers power over unclean spirits, and Himself also acted as an exorcist, but that the authority over the demonic powers wielded by the Messiah is regarded as something of a different order altogether from exorcism; and it is this Messianic authority which, read back into the earthly ministry by Luke, is exercised by the seventy. According to this power and authority the demons not only leave those whom they have possessed—after which they might all too probably have returned sevenfold increased—but are obedient to the regents of the Messiah.

Significantly, the charge of the risen Lord to the disciples in neither Matthew nor Luke contains a reference to a ministry of healing. Matthew's version is typical of his Gospel: believers are to be taught to observe all the commandments which the Lord has given to the disciples. Luke emphasizes that repentance for remission of sins is to be preached to all nations. But if there is no commission to heal, we find the Apostles exercising such a ministry, which derives from their commission to proclaim forgiveness of sins. If their healing powers were emphasized, as in the story of the healing of the cripple by Peter and John in the third chapter of Acts, the source of their power and authority is also emphasized; and it is significant that in the address which Peter gives to the crowds after this incident, he calls on them to repent.[9] This is perhaps a more authentic note than the enthusiastic and indiscriminate report of mass healings after the startling show of apostolic power upon the ill-advised and hapless Ananias and Sapphira.[10]

This consideration of the relation between a ministry of redemption and a ministry of healing sends us back to the healing of the paralytic, the man borne on a stretcher by four friends and let down through the roof of a house to the Lord's feet; all three Synoptics describe it, the account presumably emanating in the first place from Mark.[11] It is not quite clear that in the argument which is a kind of running commentary on this incident, the Lord claims that the power to forgive sins, which He claims for the Son of Man, implies the ability also to heal. But it is clear that the healing of a man implies that he has been forgiven: the Lord appears to be ready to accept the fact that His declaration of forgiveness would have been false if the paralytic had not then been able to rise and walk. Moreover, to the mind of Mark, as to the other evangelists, it is the claim to forgive sins which is the real innovation. It is to this that the onlookers take exception and on this

[1] Mt 10^{1}, Lk 9^{1-2}.
[2] 9^{37-43}.
[3] 17^{19-20}.
[4] Mt 10^{7-8}.
[5] Lk 10^{8-9}.
[6] Mk 9^{38-41}, cf. Lk 9^{49-50}.
[7] Lk 11^{19}, cf. Mt 12^{27}.
[8] Lk 10^{17}.
[9] Ac 3, esp. *vv.* 12–16.
[10] Ac 5^{1-16}.
[11] 2^{1-12}. By no means all critics regard this passage as composite.

that they are challenged. If, as we may suspect though not prove, the title 'Son of Man' never quite loses in the Gospels its significance of a corporate personality, a closely knit fellowship (derived from its use in the seventh chapter of Daniel), for the Apostles, who are so closely associated with the Son of Man, to be charged with a ministry of reconciliation would be just what we should expect; and we should no less expect that they would exercise authority to heal as a consequence of and as a natural derivation from their authority to forgive sins. This is precisely that kind of ministry which they fulfil in the first chapters of Acts, and we have seen that in its probably earliest form, that reported in Mark, the charge given to them by the Lord in His earthly ministry was to cast out demons, a charge against the powers of evil in general and not specifically a charge to heal diseases.

It is no part of the purpose of this article to discuss the very difficult philosophical problem of the relation of sin to disease; but whether or not there is an ultimate connexion between them, there clearly is a connexion in the teaching of the Lord between forgiveness of sins and healing of mental or physical sickness—if He distinguished between the two. The ministry which He has committed to us is primarily one of reconciliation, in which healing often follows as a derivative result of the exercise of the main charge. But this ministry of reconciliation, which is the great and most solemn charge which the Lord laid on His apostles, is not fully exercised until after the Resurrection, when the power of the Holy Spirit is given to the Apostles, and they find that it is also given to all who believe on the Lord Jesus. It is in His name and by this power that they proclaim forgiveness and heal; this is the activity of the *koinonia* of which they are the heads, but that they do not in themselves possess such authority as they ultimately wield is clear from the injunction to wait in Jerusalem until they be endued with power from on high.

The evidence which we can gather from the Synoptic Gospels and the early chapters of Acts perhaps falls short of finality; as far as it goes, it points towards the conclusion that the ministry of healing derives from that of reconciliation, that the Lord in His Galilæan ministry did not charge the disciples with a task of physical healing primarily, but that when they went out, 'they proclaimed that men should repent, and they cast out many demons, and they anointed many sick with oil, and healed.' [1] Thus might Mark remind us of our duty to unite what ought never to have been divided, the ministry to spirit, mind, and body.

[1] Mk 6^{12-13}.

Religious Education

David and Jerusalem

By Professor W. D. McHardy, B.D., D.Phil., The University of London

The establishment of the modern Jewish State of Israel has helped teachers to give a stronger sense of reality to incidents, places, and persons in the Biblical narrative. Too often these have seemed to be unreal, not only because of their remoteness in time and space but even more because they belonged to 'religion' rather than to 'history.' Palestine has been a land apart, the Holy Land, and its capital the Holy City. It is refreshing and stimulating now to bring into our Scripture study the problems and difficulties confronting the new State and to compare conditions described in the Old Testament with what we read in our newspapers. Thus when Jerusalem was in the news recently because the Israel Foreign Office was transferred there in spite of protests from various Governments, a letter in the *New York Times* contained the following statement: 'The occupancy of New Jerusalem by Israel in 1948 was not an act of conquest. It was an act of survival.' One might use this as a starting point in a consideration of the significance of the first taking of Jerusalem by the Hebrews. How far indeed was David's capture of this city an act of survival?

Another possible starting point lies in the fact that Jerusalem is now observing its three thousandth anniversary. It is being reckoned that three thousand years ago David 'took the stronghold of Zion: the same is the city of David' (2 S 5^{7}), and the history of the city begins for the Jews with that event. Since that time Jerusalem has been, as a recent Jewish writer has it, 'the symbol of mankind's highest hopes and aspirations.' To Jews through the centuries it has had a special, though not always the same, significance, and in the present context we might ask what was its special significance in the time of David. Was it for him also a symbol?

David already had a capital. From the city of Hebron he had ruled the territory of Judah, and he continued to have his Court there when he became ruler of the whole land. But Hebron, though an ancient and famous city, was ill fitted to be the seat of the central government. Administration of the State from headquarters in the extreme South would be difficult and inefficient. David's own tribe would be able to exert undue pressure on the King and harass him with its demands. Above all, Hebron would always be associated in the minds of a people much given to tribal jealousy with David's origin and his Judæan régime.

At first sight Jerusalem would not appear to be particularly well suited to serve as the capital of David's militant State. Although near the geographical centre of Israel, this mountain city is difficult of access from the more fertile and populous parts of the country, especially from the coastal plain, along which in ancient days lay the land-route from Egypt to Mesopotamia. The Romans preferred to govern from a city which controlled this road so they made Cæsarea the capital, as later the Arabs chose Ramleh. But David faced peculiar problems of government in his united kingdom, and Jerusalem offered certain important political advantages. This was no tribal capital like Hebron or Gibeah of Saul; it was not even an Israelite possession until its capture by David. Having belonged neither to Judah nor to Benjamin it could be regarded as neutral ground, and by setting his capital there David was adopting a policy which later was followed in the choice of Washington in the United States and of Canberra in Australia. This non-Israelite city was free from tribal associations; it would not, therefore, arouse those jealousies which made tribal support so precarious, and national union so liable to disintegrate. The favour of the North was gained without losing the support of the South. Hebron with its limitations was deserted not for a site with similar limitations, some city in Benjamin or in Ephraim or Mahanaim, Ishbosheth's capital, but for a new conquest in which both the conciliated North and the unalienated South had shared and could take pride. It was the symbol of how much more could be achieved by a united people.

The removal of the Court to Jerusalem may be said almost to mark the beginning of the Kingdom of Israel. There was at least a fresh beginning in this Jebusite city which owed allegiance only to David and where the king was the central figure, unhampered by Israelite traditions or institutions or authorities. The Jebusites seemed to have remained there and many foreigners found employment at the Court as the King's personal retainers. So Jerusalem, which long had been a royal city, was now as the capital of the Hebrew kingdom the creation of the King, David's Burgh, 'a symbol,' it has been said, 'of the superiority of the crown to the old tribal amphictyony.'

Jerusalem had been an ancient place of worship and the god Shalem is commemorated in the name of the city, but it was without religious associations for the Hebrews. David now consolidated the position of his secular capital and made it more fully the focus of all national life by giving it the prestige of a leading religious centre in Israel. By the single act of bringing up there the venerable and historic Ark he gave his new capital a unique importance and sanctity as the shrine of Israel's most notable and sacred possession. The devotion shown by the king to the Ark of the Covenant would not only serve further to unite the two parts of the kingdom, for the Ark had been associated with the North, but also make clear before all Israel David's zeal for the national religion. Jerusalem was to be a Holy City ruled by the Anointed of the Lord. The way was open for it to become a symbol of religious hopes and longing and the pattern of the heavenly Zion.

An ancient capital had to be above all else a stronghold. The walls of Troy are proverbial. Hebron had lacked adequate protection, whether natural or artificial, but David's new capital was an exceedingly strong fortress, to whose natural strength of position the inhabitants had added massive walls, making their city, they thought, impregnable. For centuries it withstood the Hebrew advance and maintained its independence until it was taken by David. Its capture, not, it appears, by a frontal attack, was a great military achievement calculated to boost the Israelite morale, while the adoption of the city as the capital would serve as a symbol and constant reminder to his subjects of their King's powers of leadership and military skill.

Jerusalem was not only strongly but also strategically situated. It occupied a commanding position on the highway running north and south along the ridge of the central mountain range, and it overlooked the road leading down to the fords at Jericho and thence over to Transjordania. In enemy hands Jerusalem could hamper communications with the tribes living east of Jordan and bar movement between Judah and the north. It was thus a menace to the new unity of the State. Its capture by the Israelites not only got rid of this menace but enabled the city to become a bridge and bond between the two divisions of the kingdom.

David's action in removing to Jerusalem was connected closely with the Philistine hostilities. This stronghold was conveniently situated for use as a military base against the Philistines, as, some

suggest, it was used by the Philistines in alliance with the Jebusites against Israel. David knew also from his sojourn among the enemy the value of a strong retreat and rallying-place in case of defeat on the battlefield, and yet Jerusalem was not far distant from the desert which was his natural refuge. Possession of Jerusalem thus met all David's immediate military requirements and gave him the decisive advantage to ensure the success of his arms and the continuance of his kingdom. Without this base the ultimate outcome might have been long delayed or even different; it is not too much to say that the occupation of Jerusalem by David was really an act of survival.

Contributions and Comments

Scriptural Quotations in Q Material

The Rev. A. W. Argyle, in his note on 'The Accounts of the Temptations of Jesus in Relation to the Q Hypothesis' (The Expository Times, lxiv. [September, 1953] 382), makes the point that 'The fact that Matthew and Luke in this passage [the Temptation of Jesus] follow the LXX, even where this differs from the Hebrew, means that we must either deny that the Q material was originally written in Aramaic or refuse to assign the account of the temptations to Q.'

The matter is not quite so simple as Mr. Argyle's 'either-or' dichotomy would imply. Without affirming that the material of Q was originally written in Aramaic, or that the account of the temptations must be assigned to Q, I should like to point out another consideration which Mr. Argyle has apparently overlooked. The concealed premise of his argument is that Scriptural quotations within a context that is transferred from one language to another will remain unchanged. Upon reflection it will be seen that this is not at all a probable assumption. If an Aramaic account containing quotations from the Old Testament were reported in Greek by a writer familiar with the LXX, who seldom (if ever) read the Scriptures in any other form, is it not likely that he would give the quotations for the most part according to the LXX? Sometimes, it is true, he would depart from the LXX, because he did not correctly remember its phraseology, and sometimes because he was struck by the fact that the Aramaic account gave the passage a sense differing from that given by the LXX. But in the main it cannot be assumed without further examination that every discourse which, as reported to us, contains quotations from the Old Testament in the words of the LXX could not have previously existed in Aramaic.

A striking example of how Scriptural quotations have been systematically conformed to a different text-type is to be found in Bishop Rabbula's translation into Syriac of Cyril of Alexandria's *de recta fide*. In this case both the original Greek and the Syriac translation are extant, and it is noteworthy how often the Syrian Bishop conformed his rendering of the Gospel quotations made by Cyril to the current form of the Syriac vernacular Scriptures.[1]

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A New Dawn after the Eclipse of Preaching?

In the October issue of The Expository Times the Rev. James N. Alexander opens his article on preaching with a quotation from Principal Cairns, namely, 'Preaching no longer received, nor was it given the importance it used to have and deserved to have.'

I am wondering if that is wholly true to-day. As Interim Moderator of a nearby charge during a vacancy I was surprised to receive a deputation from the Vacancy Committee seeking guidance as to what they should look for in men they went to 'hear' who had applied for candidature in the vacancy. 'We have our own ideas about what we expect of a minister in pastoral work and youth work' they explained, 'but we want advice first of all about what we should look for in preaching.'

Full and, to me, revealing discussion took place with the deputation and later with the committee, as a result of which it was minuted that they must look for 'someone who has "been there" and who is concerned to "take others into that presence," who was concerned about the nurture of young people in the Lord and to whom one would personally commit one's worries and joys.'

James G. Lees

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Infant Baptism

In his review of Marcel's *The Biblical Doctrine of Infant Baptism* (The Expository Times, lxiv.)

1 This phenomenon was first pointed out by Arthur Vööbus in various recent publications, notably his *Studies in the History of the Gospel Text in Syriac* (Louvain, 1951), 62 ff. Certain extreme conclusions drawn by Vööbus have been corrected by Matthew Black in *Bulletin of the John Rylands Library*, xxx., No. 2 [March, 1951], 203–210.

[September, 1953] 361) Professor Rowley judges Marcel to be guilty of confusion on the relation between baptism and circumcision. But surely there is some confusion in the Professor's own reference to the Synod of Jerusalem. He says that St. Paul 'differentiated the significance and the subjects of the two rites.' The implication seems to be, as he has stated just before this sentence, 'that therefore the one rite had not simply replaced the other.' I do not know what the Rev. Pierre Marcel wrote which provoked this attack but to draw an analogy between Infant Baptism and circumcision is not to replace the one by the other; they are the rites of admission to distinct communities. Jewish Christians naturally underwent both rites. As Jews they were circumcised; as Christians they were baptized. How could one rite replace the other? But by circumcision they entered the old Israel; by baptism they entered the new Israel, the Israel of God. Hence the analogy between the two rites. No argument for Infant Baptism can be based on the supposed fact that it replaced circumcision. Each has its own place.

Professor Rowley takes exception to Marcel's statement that baptism replaced circumcision as the rite of admission into the immutable covenant of God which was essentially the same in all dispensations. This statement seemed very peculiar to me also. But surely we can put an acceptable interpretation on it by remembering that there are two covenants. Circumcision is the rite of admission to the old, baptism to the new. And baptism has replaced circumcision in as much as the new has replaced the old.

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Recent Foreign Theology

The Work of Renan. It is almost ninety years since Renan published his *Life of Jesus*, of which sixty thousand copies were sold in five months, to be followed later by the series of other works which together made so impressive a contribution to the study of Early Christianity. Renan was, however, much more than a brilliant writer on the New Testament. He was also an Orientalist and the author of important works on the Old Testament. The distinguished French scholar René Dussaud has recently published a study of Renan's scientific work in a handsome volume,[1] which not merely records the literary career of Renan, but considers it in the light of more recent knowledge, and which frequently expresses Dussaud's own views on still disputed questions. A glance at the author index will show the number of contemporary scholars referred to, and will show that the volume is of value to those interested in present-day scholarship. Dussaud appears to agree with Dupont-Sommer's use of the Dead Sea Scrolls to support Renan's view that 'Christianity is an Essenism which succeeded.' On the other hand he not seldom shows that more recent archaeology has required modifications of Renan's views—as is not unnatural. For Dussaud is himself an Orientalist of the first water, whose wide knowledge is continually drawn on in this much more than biographical study.

Ages in Chaos. A book which challenges all accepted views of ancient history has been written by Immanuel Velikovsky, under the title *Ages in Chaos*,[2] of which the first volume has been published. The astonishing thesis of the author is that the Exodus from Egypt preceded by a few weeks the Hyksos conquest of Egypt, and that the expulsion of the Hyksos from Egypt was effected by Saul. The Hyksos are equated with the Amalekites. The Queen of Sheba is identified with the Egyptian Hatshepsut, and Thothmes III with the Biblical Shishak, who was contemporary with Rehoboam. The Amarna Age is placed in the time of Ahab, who was contemporary with Shalmaneser III of Assyria. All of this means that Egyptian chronology is startlingly revised. Yet the author disdains any chronological study, and especially any study of the comparative chronology of Egypt and Mesopotamia, and bases himself on his identification of obscure references in some Egyptian texts with the plagues of Egypt and other Biblical accounts, and on late Talmudic and Islamic traditions. He equally ignores all the evidence of archaeology, and makes no attempt to show that there was important building operation in the Nile Delta in the period in which he would set the Oppression, or to relate the findings of Palestinian archaeology to his dating of the entry into Canaan. An author who writes history while scorning historical method can hardly expect his views to be accepted by any but the uninformed.

Jerusalem. It is many years since a first-class work dealing with the city of Jerusalem in Biblical times was published, and the Dutch Jesuit scholar

[1] *L'Œuvre scientifique d'Ernest Renan* [1951]. Geuthner, Paris; Fr. 16.50.

[2] *Ages in Chaos*, vol. I: *From the Exodus to King Akhnaton* [1952]. Doubleday, New York; $4.50.

Father J. Simons has done well to prepare a large and superbly produced volume on this subject, under the title *Jerusalem in the Old Testament.*[1] It is excellently supplied with illustrations and diagrams, and shows the fullest acquaintance with all the sources of our information, literary and archaeological. Part of the importance of the book is that for the first time it gathers together the results of a number of excavations and considers them in the setting of all our available information. It is, indeed, surprising that despite all that we learn in the Bible and from ancient authors, and especially from Josephus, and despite modern archaeological work, there are many unsolved problems. For archaeological research has been much hampered by the special conditions in Jerusalem. Here all the evidence is assembled and the various theories that have been advanced patiently and acutely discussed. Such long disputed questions as the location of the City of David, Millo, the various walls referred to in the Bible and other ancient sources, the problems of the waterworks of ancient Jerusalem, and of the Temple, are handled with fairness and skill, and the author is more concerned that the reader should understand the nature of the problems than that he should be pressed to accept approved conclusions. Nevertheless, Father Simons never hesitates to show where he stands on every problem, or to propose a fresh solution. The price of the work puts it out of the reach of most private buyers, but it should certainly be added to public libraries, and to all theological libraries.

[1] *Jerusalem in the Old Testament: Researches and Theories* [1952]. Brill, Leiden; Fl. 80.

Isaiah 53. Professor E. J. Young, of Philadelphia, has written an exposition of Isaiah 53 in a small volume which will be widely useful.[2] The author is a very conservative scholar, who maintains the unity of authorship of the whole Book of Isaiah and who, therefore, ascribes this chapter to the eighth century prophet. He is, however, well acquainted with the work of scholars of all schools, and in this little book, which is not written for scholars but for simple readers, he shows knowledge of the work of Scandinavians, as well as of the writings of critical scholars generally. He always treats the views of those with whom he disagrees with respect and courtesy, and there is never any bitterness of tone even where he is most uncompromising. He recognizes the chapter to be messianic, not in the sense in which Professor North finds it to be messianic, but as a specific prophecy of the work of Christ. He is also very conservative in his attitude to the Massoretic text, and will admit no corruption. He welcomes the agreement of the Dead Sea Scroll text of Isaiah with the Massoretic text as the support of its authority, but takes less account of the divergencies shown by the Dead Sea Scroll text. His little book consists of a verse by verse commentary with a devotional character, and its spirit will be appreciated by those who do not share its extreme conservatism.

H. H. Rowley

Manchester University

[2] *Isaiah 53: A Devotional and Expository Study* [1952]. Eerdmans, Grand Rapids, Mich.; $1.50.

Entre Nous

Fishers of Men

In nearly all present-day discussions on evangelism the emphasis is being thrown on parish missions and on the congregation as the evangelizing unit. This is surely salutary, for a thoroughgoing emphasis on the essentially missionary nature of the Church will reorientate all our parish activity. Every congregation ought to be prepared periodically to re-examine its own organizational life in the light of its one basic task, and to jettison or radically transform any of its activities which do not helpfully contribute to the central purpose. Christ's warfare in the world to-day is too critical and demanding to permit the squandering of time and effort on anything that is irrelevant to His campaign or a drag upon His mission.

Even our traditional modes of worship need to be brought under the searchlight of the consuming fire of Jesus' missionary passion. If He is really present in a church service—not merely being spoken of in worship as a third party who is somewhere else, but actually there in the midst—then something of the travail of His great heart over a perishing world is present too. Without this, church-going can become a mere pious indulgence, and all the round of congregational activity intolerably trite and petty. If congregational life ever becomes an end in itself, if men become introverted ecclesiastically and satisfied in

their introversion, if the horizon becomes this congregation, this building, this spiritual family circle—Christ is being denied. For where He comes to His own, always it is to redeem their worship from spiritual self-centredness, always to thrust them out in loving service for the men He died to save.

Accordingly, we hail *Fishers of Men : A Call for Parochial Missions* (Mowbray ; 5s. net) as a tract for the times. Into the comparatively short compass of this book Canon Peter Green of Manchester and Salford has packed a long lifetime's experience of parish evangelism. It is safe to say that no missioner of our generation has been more truly successful in the deepest sense. When he shares with us his discoveries and convictions we should do well to lay his words to heart.

There are, it is true, a number of important experiments in modern evangelism and certain valid techniques with which the book does not deal. But within the area which Canon Green delimits for himself—the mission centred in a fortnight's services in the parish church—the discussion is rich in suggestion. The great merit of this book is its concreteness. The vague generalizations that too often envelop this subject are here ruthlessly excluded. Those who are seeking practical guidance on specific methods will find their quest rewarded. Are missions suitable to all parishes ? What methods of preparation are required ? How should one plan the services of a fourteen day mission ? What sequence of themes is to be commended ? (The section on ' Planning a Mission Course ' is particularly valuable.) What shape should a mission service take ? How are the fruits to be garnered ? What is the best ' follow-up ' ? On these and many other questions Canon Peter Green's advice is of the wisest ; and everything is illuminated by his own long experience as a missioner in many parts of the land. Intended in the first instance for the clergy, the book has something to say to a much wider public, for it suggests ways in which the apostolate of the laity may find fuller and more vigorous expression.

JAMES S. STEWART

The Lay Preacher

Every denomination is complaining of the shortage of candidates for the regular ministry. If this continues, churches will be forced to make increasing use of lay preachers, and this may be no bad thing. The fact that a man is a good doctor or a good shopkeeper should not make him any the worse as a witness to Jesus Christ. St. Paul continued to be tent-maker as well as missionary and it is possible to maintain that St. Peter and the other apostles were lay preachers. They would certainly be so regarded by the priests. The modern lay preacher is therefore in good company, and if there is a hint of the inexpert amateur in his title, he may console himself—or she herself !—with the knowledge that in no sphere is mere professionalism more repulsive than in the ministry.

Those who take upon themselves the burden and responsibility of preaching ought, however, to take all possible steps to make their ministry effective. While there are books aplenty on preaching designed for those intending or already in the full-time ministry, the needs of the lay preacher have so far been somewhat neglected. The Rev. John Wilding, the Minister of Broad Street Congregational Church, Reading, is to be congratulated, therefore, on trying to meet a real need in his *Helping the Lay Preacher : Simple Notes for the Beginner* (Independent Press ; 6s. net). It is a book of less than a hundred pages, and it covers as well as it might be expected to, within such a compass, the vast variety of topics on which it touches—preaching, choice, and announcement of hymns, versions of Scripture, public prayer, talking to children, the preacher's reading and so on. It is a little astonishing to find, in such a small book, advice given on how to deal with such varied interruptions of public worship as mice, swallows, crying children, cats, and dogs. What fun preachers in England seem to have ! None of these excitements has cropped up to enliven any Scottish service the writer has ever attended. Other chapters deal with more usual difficulties. Chapter 9 is a particularly valuable one. It recommends the use of the Christian Year and suggests some seventy or eighty texts and topics to be used in sermons based on the Church's Calendar. Throughout the book, Mr. Wilding gives a great number of fresh illustrations and quotations as well as a few which do not have the charm of novelty. There are some quite obvious misprints—in the third line of p. 82 and in the third line of p. 88 for example. These will no doubt be corrected in a subsequent edition in the very likely event of one being called for. The book may be heartily commended to and for those fine servants of the Church for whom its author designed it.

JOHN R. GRAY

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